

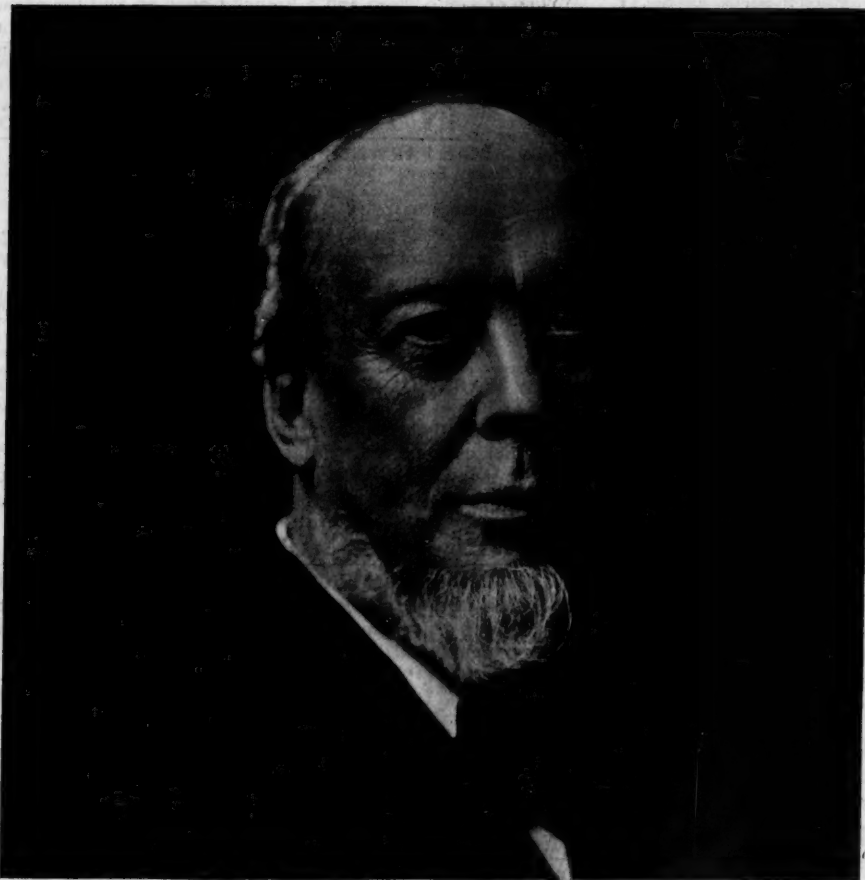


THE
CONGREGATIONALIST
AND
CHRISTIAN WORLD

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Number 17



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DUDLEY BUCK

The New Organist at Plymouth Church, Brooklyn

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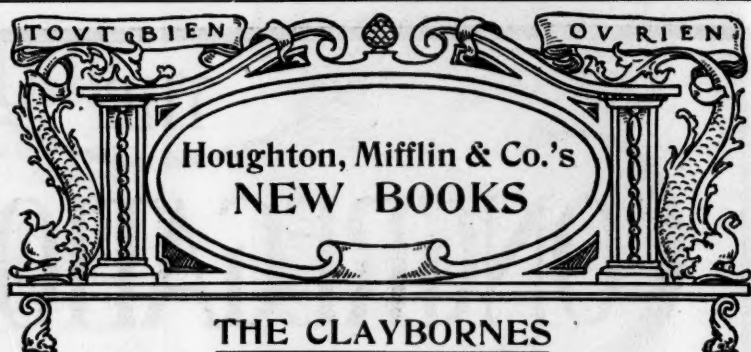
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Saturday
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Volume LXXXVII
Number 17

Event and Comment

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We desire to make *The Congregationalist* increasingly helpful to that growing number of persons who are watching for better ways of teaching in the Sunday school. To that end we are preparing a Bible instruction number. It will bring together outlines of independent courses being pursued here and there wherever a pastor or Sunday school teacher has been enterprising enough to invent some new and workable scheme. We solicit such material, and hope that any one experimenting in this particular field will not hesitate to put their methods and materials at the disposal of our readers. Do not hesitate to communicate with us even if some experiments have only been partially worked out. We do not care for any merely theoretical articles or arguments for this or that line of action. What we want are the actual plans employed as revealed in lesson papers or slips prepared with definite classes in mind. Our idea is not so much lecture courses in which the leader does all the work, as outlines of work which pupils are following. Our survey will not be confined to Bible instruction alone, but to classes in church history as well, and in current events and denominational polity. We hope to publish this material a week or two before the Sunday School Convention in Denver.

Our Sunday School and Publishing Work

These very important interests, combined in one organization, were never more effectively set forth than in the annual report of the directors, presented to the Sunday School and Publishing Society at its 70th anniversary last Monday. It is prefaced by a brief outline of the society's growth. Then its missionary work is summarized. Its 27 field superintendents, 23 missionaries and nine other helpers have stimulated Sunday school life throughout the national realm of Congregational churches. During the past year 469 new schools have been organized and 217 that had temporarily suspended have been reorganized; 279 Sunday school institutes have been held and 7,602 sermons and addresses delivered. A wide and varied and valuable ministry has been maintained, resulting in the gathering in of a multitude into church fellowship, the comfort, encouragement and cheer of many in ignorance, sorrow, doubt and perplexity. The performance of this work is shown by the record in relation to new churches. Of the 114 churches received into Congregational fellowship during the year, 45 grew out of schools organized by the help of the society, 26 others were aided in the begin-

ning of their Sunday school work and 17 others received assistance during the year. The Sunday School Society thus gave valuable service to four-fifths of the new churches, many of which owe their existence to the society, while it has been sowing at the same time the seed that will result in many more. It has received from all sources during the year \$71,700 for its missionary work. We are already in the midst of a new era of immigration and development of new territory not less wonderful than that of a score of years ago. The work of this society under such conditions is second to no other in importance. It requires a much larger income and with it could show greater results.

Our Publishing Interests

This branch of the society's work is its business side. It has added to its responsibilities during the last year by assuming the proprietorship of *The Congregationalist*. Its lesson helps have had a moderate increase during the year, while its papers have shown encouraging gains in circulation, the *Wellspring* having nearly reached 100,000, while it is still rapidly increasing. The net sales of the society from its Boston and Chicago houses amount to \$342,941. The profits from its book business have been smaller than heretofore, though its sales have not decreased. Unusual expenditures have decreased its net gains for the year, but have added to its efficiency and its earning powers in coming years. Its value in representing the denomination as to its literature, in providing lesson helps for Bible study, and in disseminating knowledge of Congregationalism and the character and work of Congregational churches cannot be measured by money gains. Its net profits for the year are \$6,127.84, of which \$5,000 are appropriated to the missionary department.

Mr. Jerome's Misconception

District-Attorney Jerome has not always paid due heed to the injunction to set a guard over the door of his lips, but we have not been disposed to pick up and magnify some of the remarks credited to him since the famous campaign of last autumn. Every one is inclined to pardon a good deal in one who is at heart so sincere and valiant a man. But when he is represented as saying that he does not go to church because he gets nothing from the pulpit, we must protest—not so much in the interest of the pulpit as of the young man himself. If Mr. Jerome were a resident of a rural community with only one church and a rather mediocre

minister, the remark might be overlooked. But to say as much as this in a city like New York, where one can range from the strict Calvinism of the Dutch Reformed and more conservative Presbyterian churches to the ethical culture of Felix Adler, is to intimate one's own ignorance and unsusceptibility to any kind of spiritual instruction. We think better of Mr. Jerome than he does of the New York pulpit, for we know that he will not have to travel so very far from his new residence in lower New York to obtain wholesome and uplifting pulpit messages.

The Task of City Evangelization

The fluidity of life in a modern city and the imperative necessity of greater flexibility and adaptability of church machinery are revealed in a report just made to the Federation of Churches in New York city. A re-census of a given district in the Fourteenth Assembly District, the third census taken within three years, has shown that in three blocks with 1,118 families, 516 are families that were living elsewhere one year ago. "You imagine," says the investigator, "that if you could only get together a lot of people your problem would be solved. It is all right today. Tomorrow you knock at a door and ask if Mrs. So-and-So is at home, and the answer will be, 'I never heard of her.'" This same census shows that the transient population is far more Roman Catholic and Jewish in its make-up than Protestant. Even in the tenement house districts on the East Side the Protestants are the most stable tenants. Here we have the city problem put concretely, and the very statement of it shows its gravity. But undaunted hearts and far-seeing minds are attempting the difficult task in Boston, New York and Chicago, and results are constantly coming to view. We doubt if ever since the greatness of the city problem began to be appreciated by Christian people there were so many capable and persistent men and women endeavoring, through church, philanthropic and settlement undertakings, to solve it.

Unfair Tests for Ministers

Three young candidates for the Presbyterian ministry have been rejected by Middle State presbyteries recently, because they decline to affirm the literal historicity of the Genesis narrative so far as it refers to Adam and Eve. Two of them are students at Union Seminary and one at Hartford Seminary. When the inability to answer "small conundrums," as Dr.

Parkhurst phrases it, is made a bar to the Presbyterian ministry, the churches must suffer. We do not know of a professor of Old Testament literature now teaching in any theological seminary of the Presbyterian Church who claims that the story of Adam and Eve in the first two chapters of Genesis is literal history. For the churches to demand that candidates for their ministry shall believe what is not believed by the teachers which the churches provide for them is to discourage honest and intelligent men from entering the ministry.

The Showing for the Baptists

Revision and analysis of the statistics of the American Baptist Year-Book, made by *The Standard*, show that the Baptist denomination has gained 3,766 members in the Northern churches, 21,329 in the Southern white churches, and lost 36,969 in the Southern Negro churches during the past year, the total enrollment in the three branches being 4,221,352. The net gain in the North has only been one-third of one per cent. Illinois, a typical Northern state, has only gained one-twentieth of one per cent. *The Standard*, the Chicago organ of the denomination, is not over joyous at the record, nor at the imperfection of the statistics and the conflicts in estimates between the national and state annuals, which makes it well-nigh impossible for one to come to definite conclusions as to the status of the denomination.

Grappling with Vital Issues

We have seen of late no more admirable program put forth by any Congregational body than that of Pacific Theological Seminary, Berkeley, Cal., in connection with its recent Commencement. The general theme was, *The Modern Demand for Reality in Religion*, with these sub-divisions:

The subordination of worship to morality, emotional experience to obedience and virtue. The emphasis on the active and efficient virtues.

The demand that Christians be alive to all the advancing thought and affairs of the day.

The demand that creeds and religious instruction be kept fresh and vital.

The demand that every person count one in the actual day's work.

The demand that methods be adapted to existing conditions.

It is so excellent a program that it deserves to be taken bodily by other groups of thoughtful, alert Congregationalists and used as the basis for their thought. President McLean of Pacific Seminary, President Gates of Pomona College, Professors Babcock and Van Kirk of the University of California and several of the best of the clergymen of the state participated in the discussion of these modern and practical themes.

Not Another Missionary Seeking Ransom

The story is going the rounds of the press that Miss Mary Pierson Eddy, an American Missionary of the Presbyterian Board in Syria, is envious of Miss Stone's career and is planning to expose herself among the fiercest tribes of Syria in order to be captured. Dr. Mary P. Eddy is a physician whose parents have been mission-

aries in the East for fifty years. Her father died about two years ago in Beirut, which is her home. She has wide repute for her medical skill, and many an Arab woman owes her life to Dr. Eddy's service. For a decade or more she has braved dangers in journeys among the Lebanon Mountains, never refusing to minister to a call to relieve suffering. We have heard her speak of some of her experiences and know they would interest any audience. But we have no idea that she contemplates making any spectacular move to gain public attention, or exposing herself to any other perils than those she has met often in her work as a medical missionary. The imputation that she is actuated in her visits to dangerous regions in answer to calls of suffering humanity by desire for notoriety or mercenary motives we are sure does her grave injustice.

Ecclesiastical Statesmanship

One trait all Cecil Rhodes's appraisers credit him with, however much they may differ on other matters. They all admit that he had imagination as well as practicality. "It is as a statesman of the imagination that he did his great life work," says A. R. Colquhoun, who knew Rhodes's South African career and influence intimately. The rarity of such men makes their service to the state all the more conspicuous and valuable when they appear. May it not be said with truth of the church today, that, broadly speaking, she needs ecclesiastical statesmen with imagination, vision, insight. The church has scholars many. She has faithful administrators of ancient methods. She has many consecrated lesser men who in their limited way are adapting the mechanism of the local churches to the new times and the new conditions. But where in any Protestant church in the United States is there a massive figure, far-sighted, dominating, busy imagining what the church will be, and endeavoring to make her what she should be to men at large. So long as men of culture, men of taste, men of the aristocratic mold held aloof from municipal government in this country, our cities were a disgrace to us. To be in municipal politics used to be "bad form." Today it is getting to be "good form." Not until the term "politics," as used in an ecclesiastical sense, is recovered to its proper and higher sense, and the ablest of the church's sons begin to devise for her with their imaginations plus all their constructive powers, will the church see better days. To be an ecclesiastical statesman like Rainy in Scotland, or John Clifford in England, or Kuyper in Holland, or Waldenstrom in Sweden, is a laudable ambition.

Archbishop Ryan on the Board of Indian Commissioners

President Roosevelt, whose views on the parity of standing of all sects in this country in theory do not differ much from those of his predecessors, but whose practical carrying out of the theory is likely to be much more thorough than any of the executives who have preceded him, has appointed Archbishop Ryan of Philadelphia successor of the late Bishop Whipple as member of the Board of Indian

Commissioners, the body which supervises the educational institutions maintained by the nation for the education of the Indians. Archbishop Ryan is a Roman Catholic who is influential at Rome, and whose reputation in Philadelphia among his Protestant fellow-citizens is such as to insure that when he acts on this important board he will be a representative of the broadest type of Catholicism. Exclusion of Roman Catholics from representation in a department of governmental activity which so directly affects institutions and persons in which the church is interested is not to be thought of, and the President in securing Archbishop Ryan has strengthened the board and recognized at the same time a type of Catholic which is most in sympathy with our institutions and ideals.

A Revolt in the House of Representatives

Mingled with the refreshing humor of Congressman Cushman's attack on the Speaker and Committee of the Rules of the House of Representatives last week was altogether too much truth to make it palatable either to those attacked or to the public, which desires to see the House retain its past reputation and serviceability. Mr. Reed of Maine, when Speaker, succeeded very well in gathering up into the Speakership and the Committee of Rules an autocratic power, which, so long as he was Speaker, did not seem to be so pernicious. Moreover, there is much to be said, we know, as to the necessity of centralizing power and choice in some body of men if the House, with its avalanche of new bills, is ever to emit laws. But after all this is said, it still remains true that the members and their constituents have rights; and the House was made for debate as well as for voting; and the public does not like to feel that, after it has selected its representatives by methods that may still be described fairly as democratic, their power to act for the people is rendered ineffectual by an autocracy within the House.

The House Leaders Defeated

To this growing feeling of dissatisfaction with the Speaker and the House Committee of Rules must be attributed, in part, the action of the Republicans of the House, who voted with the Democrats last week, amending the bill establishing reciprocity relations with Cuba. No such revolt against the party leaders in the House has been seen in many a day. While ostensibly a triumph of the beet sugar interests and a direct attack upon the interests of the Sugar Trust, and hence calculated by those who introduced it to array the trust against the reciprocity bill as a whole, the resolution abolishing the differential duty on sugar was supported by not a few of those who voted for it, as a direct way of teaching the Speaker and the Committee on Rules that the time had come to curb their autocracy. Viewed from that standpoint the action was commendable. The Senate doubtless will decline to follow the House in adopting any such amendment; and will also increase the percentage of reduction on Cuban sugar and tobacco entering the United States. President-elect Palma sailed from New York last week

for Cuba, where he will first visit places identified in memory with his own early life and troublous career. From thence he will proceed to Havana, and begin to pick up the threads which will qualify him in May to proceed with shaping the first administration of the new republic. Gradually the places filled by Americans are being taken by trained Cubans, and when Governor-General Wood and his subordinates retire they will leave the sanitary, school, fiscal and municipal government of the island in admirable condition, creditable to them and the nation they have served.

Chinese Exclusion As we ventured to hope, the Senate has saved the country from the disgrace which would have attached to enactment of such bills as the Pacific coast representatives and members of the House in fear of organized labor led the lower house of Congress to pass. By a vote of forty-eight to thirty-three the substitute offered by Mr. Platt of Connecticut was adopted by the Senate. This extends the present act to Dec. 7, 1904, and extends its provisions to our insular possessions, this latter provision being one which mercantile interests in the Philippines will oppose, as did those of Hawaii when the same provision was made operative there. The Chinese government has just filed its protest to this provision, but it will be retained. The substitute as passed by the Senate goes to the House as an original measure, and will be acted upon by the House as such. Senator Hoar, in obedience to conscience, voted against the substitute approved by the Senate, no measure for restriction seeming to him in harmony with the ancient principles of the republic.

The Philippines and their Problems

President Roosevelt, through the Secretary of War, Mr. Root, has ordered a thorough investigation of the charges made against General Smith alleging that he ordered the extermination of natives in Samar; of the charges brought against the military officials by Governor Gardener of the province of Tabayas; also thorough investigation of the charges that by the use of "the water cure" and other cruel practices the soldiers generally have extorted testimony relative to native happenings. Orders have been issued to General Chaffee immediately to set up court-martial on the islands for such offenders—as may be there; and similar tribunals will be created in this country to try those officers who have been assigned to duty here. The charges, some of them, refer to incidents occurring many months ago, and by extreme critics of the Administration and opponents of the expansion policy the fact that the charges now made against our officers have not been made public before or investigated, is being made the occasion of demands for the retirement of Secretary of War Root. We shall retain confidence in the officials in the Philippines, military and civil, until convinced that they have been needlessly harsh in dealing with situations full of complexity and danger, and the verdict as to that conduct must await a hearing in which those who are assailed

have had an opportunity to defend their conduct and explain it. Much current denunciation of the army is alien to all Anglo-Saxon traditions of fair play and comes from sources notoriously inclined to assume evil rather than good of men wearing the uniform of the United States and executing its policy. The surrender of General Malvar to Brigadier-General Bell ends, for a time, at least, organized resistance to the United States in the North Philippines military district. The news that General Chaffee, after unsuccessful attempts to induce the Mohammedan dattos of Mindanao to surrender murderers of American soldiers, has decided to begin military operations among the Moros is disquieting, inasmuch as armed conflict with the Moros implies a clashing of religious as well as racial foes, and the Mohammedan warrior is not easily suppressed when once aroused.

Rise in Price of Living

That the Attorney General of the United States and the same official of the State of New York, both in obedience to pressure from their executive chiefs, should be probing into the alleged beef trust shows that popular indignation has made itself felt in quarters where action is needed. Congress, also through action taken by Congressman Thayer of Massachusetts, is face to face with a case for an investigation. The rise in prices affects not only beef but butter and poultry; and the problem of subsistence for those with limited incomes who hitherto have made meat a large item of diet is by no means simple just now. Those who study life in the tenement house districts depict a state of affairs which bodes ill for the summer's rate of mortality. For with present prices many of the thousands herded away in the tenements will be ill nourished and unable to face the summer heats. We believe that the scarcity of corn in the West and Interior, owing to the marked diminution in last year's crop, is responsible for much of the present scarcity of meat, and hence for its high price. But we also believe that the men and combinations that control so much of the trade in meats, together with the railroads which transport the food from the West and Interior to the East, are using the excuse of scarcity of supply of corn and livestock to exact from the public more than can be justified on any ethical grounds; and we are glad to see the Federal and state officials acting in the matter.

Deaths of the Week

The death of Prof. O. M. Fernald, senior member of the faculty of Williams College and for thirty years professor of Greek, removes a person who endeared himself to many Williams graduates. A Harvard graduate of the class of 1864, Professor Fernald taught first in Exeter and in Springfield, and in 1872 went to Williams College. The sudden death of Frank R. Stockton, the whimsical, fantastic writer of fiction surcharged with humor, takes away one who has met with much popular favor and appreciation from critics abroad as well as those at home. Fame and fortune had been won by his pen; he had hosts of friends; and lived simply, for a long time in New Jersey and more recently in West Virginia.

Devolution

The word revolution has long been a familiar one in the vocabulary of men. The thing it stands for is ancient. Of late the word evolution has been clamorous for universal use, albeit most people do not know its technical meaning, and make it synonymous with progress. Now another word, "devolution," is appearing. You will find it in most of the thorough-going, frank discussions of the future of the British Empire, especially in the calmer and saner predictions as to the future of Ireland. "Ireland will attain a measure of home rule," say men now, "when the whole problem of devolution is faced by Parliament." That is to say, the attempt of the British Parliament to legislate on details of government for the separate political entities of the empire has broken down. British statesmen must learn to devolve upon the smaller units the responsibilities of local government, just as the United States has from the first. To quote Cecil Rhodes's last will and testament, "The American has been taught the lesson of home rule and of the success of leaving the management of the local pump to the parish beadle."

Nevertheless, this principle of devolution of function and authority is one that we shall have to put in practice more especially in our administrative side of government. No article in the April magazines deserves more careful attention by the American public than the article in *McClure's Magazine* which describes the wasteful, wicked perversion of the functions of a chief executive, to which the occupant of the White House has to submit. Instead of being free to deal with large affairs of state in a deliberate, thorough way, the President has to be the office-broker, the hand-shaker, the factotum of the great mob which flatters itself that because it elects the President it can command him. Not only this, the President also has to settle problems that should devolve upon heads of departments, and the more intent he is in settling every case for himself—as was President Cleveland—and the less trust he has in his advisers, the shorter his working life and the less time he has for the graver, broader issues of the hour.

British administrative affairs are suffering in precisely the same way, as the *Spectator* points out; and its counsel to Lord Salisbury and the cabinet is that they read the eighteenth chapter of Exodus, beginning at the thirteenth verse, in which it is recorded how Moses' father-in-law, Jethro, laid down for all time what the *Spectator* calls the cardinal principle of administration for statesmen, namely, "The hard causes they brought unto Moses, but every small matter they judged themselves."

This principle of devolution of responsibility and labor must find its place in the scheme of the church's life. In non-Episcopal Protestant churches today the laity are expecting from the clergy more than they can secure. The churches in our large cities are undermanned. Men who should be prophets are serving tables; the thousand and one details of administration, pastoral service, etc., that properly should devolve on assistants are now imposed on the one man, who must be preacher, pastor, administrator, solver

of all communal ethical questions and middleman between the scholars and the people, etc.

And yet the people wonder why the pulpit is not always rated as highly as it used to be, and why more great preachers do not emerge, commanding universal attention, as they used to do. May not the reason be that along with evolution there has not gone devolution?

Miss Stone as a Lecturer

Inasmuch as Miss Stone has been criticised for accepting a proposal to go on the lecture platform, she has made a statement of her reasons for so doing and her intention as to the use she proposes to make of the proceeds of her lectures. This statement is printed in another column. It ought, in our judgment, to be accepted as a sufficient answer to all fair-minded critics. Before she was appointed as a foreign missionary, she had already earned an honorable reputation as a Christian worker and a journalist, with unquestioned confidence of all who knew her. She has been tested by twenty-three years of labor in foreign fields and has the full confidence of all the officials of the American Board. It is known to all with whom and for whom she has labored that she has never sought gain for herself, but has devoted herself and all that she has in ministering to those people to whom she has carried the gospel of Christ. In her visits home she has sought opportunity to tell their needs and of what the gospel has done for them.

Now that, without her seeking, Miss Stone has had put before her an unparalleled opportunity, ought she not to welcome and use it? Coming to her own country after such trials and after having awakened such an interest as never before in the history of the Board has fallen to the lot of any missionary, she could not be the missionary of Christ which she has shown herself to be and keep silence now. We have heard her on the platform recite her experiences, and apart from personal interest in her testify that her lectures are graphic, thrilling and worthy of wide hearing for their information as to matters which now command attention throughout the Christian world. We give her our unqualified indorsement and express our conviction that those who hear her will not go away disappointed.

Columbia's New President

Those who have been fortunate enough to attend several of the great academic celebrations of the past year, the Webster Centennial at Dartmouth, the Yale Bicentennial, the inaugurations of President Remsen at Johns Hopkins and President Butler at Columbia University, can scarcely have failed to note the air of distinction, of noble formality, of optimistic institutional self-consciousness which academic functions in this country have taken on of late. Eminent civilians and renowned educators grace these festivals in number and kind to a degree not known during the last century. Long distances are traversed often in order that men may show their professional *esprit de corps*, their solicitude for the professional proprieties, and their fraternal

interest in the welfare of what in the old days might have been considered a rival institution, but is now deemed only a partner in the great task of educating the American democracy.

What the churches with elaborate rituals and gayly arrayed and bejeweled dignitaries provide in the way of scenic splendor for the masses of Europe, and what the state with its military forces can always provide here or elsewhere, the colleges and universities are coming to provide for us, as they mass their eminent alumni, the recipients of honorary degrees, the notable civilian guests, and the picturesquely adorned and ebullient under-graduates, and order them to pass in pomp across the stage.

The elevation of Prof. Nicholas Murray Butler to the presidency of Columbia University as successor of Seth Low brings to the head of that metropolitan university, as President Eliot of Harvard pointed out in his address, another layman—not the clergyman, the conventional choice of a period at once honorable in its record and speedily becoming remote as to time. But it is a layman whose career as a student of pedagogics, as an administrator of important trusts, as a teacher of philosophy and pedagogics, combined with his personal qualities and friendships, made him the natural choice for the place, and make it fair to say perhaps that no important educational post in the country was ever filled before with a man whose training was so conspicuously well adjusted and preparatory to the place he was to hold ultimately.

When it is duly considered what the city of New York stands for in the national life, what are the reserves of wealth there awaiting employment for spiritual ends, what a university with proper ideals may do in such an environment, it is encouraging to find the responsibility of shaping the destiny of the university—and to some extent of the city—falling into the hands of one whose past career and whose inaugural message tell of ideals that are other than utilitarian, and of conceptions of the university which make it "not the home of lost causes and forsaken beliefs, and unpopular names and impossible loyalties," but the instructor, uplifter, servant of the masses. For, to quote President Butler, it is with the hope that "the cause of religion and learning and human freedom and opportunity may be continually advanced from century to century and age to age," that the university launches out on a new century, rich in men, money and opportunity for influence.

The presence of the Chief Magistrate of the nation at President Butler's inauguration was more than the revelation of friendship man for the man; it told of the vital interest Mr. Roosevelt has in the flowering out of our national culture, the enrichment of our educational institutions, the impressing upon academic circles that the nation has need of the expert, of the trained man of affairs, of the man who consecrates his learning, and, beyond all else, his character to civic betterment; and it was this truth which the President iterated and reiterated as he sat down in good fellowship with Columbia alumni at their festal board, after the formal ceremonies were over.

The Church in the Home

There are three divine institutions, the state, the church and the family. They are called divine because they are born of the nature of things, and are not of man's device. The state aims to establish justice, giving to each individual a fair chance to be the man and do the work God intended. The church seeks to impress the truth that things temporal have their significance and worth in things eternal, but proclaims life's commanding ideals, interprets relationships and duties, and leads the way to the supreme sources of light and power.

The family is the vital cell of the other two. Before the state had erected its throne, or the church its altar, the father was both king and priest to his family. He was the lawgiver and the offerer of sacrifices. Church and state are but the family writ large. The home has given to religion its best interpretation of the divine fatherhood and motherhood; it has taught the state the meaning of that brotherhood upon which social peace must at last rest. And the golden age will come when the motives, the dispositions, the laws of the home are made universal.

The home is the only institution that is organized exclusively upon love. No other has in such a pre-eminent degree its soul and center in the great command: Thou shalt love. Nations grow out of the need of mutual protection, courts are founded upon justice, schools center upon the necessity of culture, armies are organized patriotism. The home alone is created and exists in love, and by its very nature offers the best interpretation of life's supreme law. John Fiske had no sooner stated that the child's long period of infancy made it necessary for the primitive man to establish the home, and that thereby men and women were trained in patience, consideration, forbearance and all the higher virtues, than it became a commonplace, so self-evident was it. When the Christ came he had but to take the best ideas and feelings engendered in the home, and say: "Make these universal and the kingdom of God shall come."

If the nation and church are saved by bringing into them the spirit and laws of the Christian home, then that is the true home where all that is best in civic and religious life exists germinally. The church is in the home when the home is the maturing place of reverence, piety, obedience, love.

Many are the causes which are destroying the religious spirit of our homes. Not the least is the lamentable decline of family worship, and the almost total lack of thorough religious instruction of children on the part of parents. The Sunday school too often stands *in loco parentis*, and some young girl, no better fitted than the will-o'-the-wisp to lead in the way of life, is given the task of Christian training. Robert Raikes never dreamed that what he established for waifs would ever be made to assume responsibility for the instruction of the children of the well-to-do. Our homes have fallen far short of that ideal which the author of Deuteronomy describes in such stately language: "These words . . . thou shalt teach diligently unto thy children, and shalt talk

of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be for frontlets between thine eyes. And thou shalt write them upon the door posts of thine house and upon thy gates."

Many are the signs of encouragement. Among them are the greater attention given to child study, the reassertion of the idea of Christian culture, the development of the suburbs of the cities. But most of all the hope lies in the fact that the family is a divine institution, founded on the best human instincts, and that in changing conditions it will be increasingly true to itself.

In Brief

O Shakespeare! To think that the library of the town of Stratford-on-Avon should be built by an American manufacturer.

That Rubens's Holy Family, through the generosity of a New York millionaire, becomes the property of the Metropolitan Museum of Art, and thus will be seen by the public, is a fact with its spiritual implications.

A rich young man once went to Mr. Moody and said that he would become a Christian did he not fear that he would fall from grace. Mr. Moody, with characteristic wisdom, replied, "Do the sheep care for the shepherd, or does the shepherd care for the sheep?"

The women are not the only ones who are getting fine raiment ready for the coronation of Edward VII. Friends of the new bishop of Durham, Dr. Handley Moule, have subscribed £170 for a cope to be worn by him on that occasion. "A cope?" See the dictionary.

Dr. Joseph Parker, as he grows older, falls more and more into cryptic sayings, which tease his audiences into conjecture. "No church that is really faithful can be a crowded church," he said at the close of one of his recent sermons to a crowded audience. Was it a self-indictment?

It would seem from Mr. George Willis Cooke's concluding article in his series in the Boston *Transcript* that the churches in the metropolitan Boston district are in a pretty bad way, spiritually. What a glorious chance, then, the situation offers for a man to hire a hall and establish a church that is a church!

An Iowa Methodist preacher committed suicide last week, for the alleged reason that his audiences were not as large as he hoped they would be. If his example were to be imitated, the disparity between the number of clergymen seeking pulpits and the number of desirable pulpits to be filled would not exist long.

The vegetarians are about the only persons who contemplate with unruffled serenity the machinations of the beef trust. They are like the old lady who sat unmoved through an affecting funeral service, and afterwards explained her composure by saying that she didn't belong to the same parish with the deceased.

A contributor to the *Christian Register*, having advised the burning of all hymn-books which contain the hymn which has the line,

My robes are washed in Jesus' blood,

a reader asks the critic, through the editor, whether she would advise burning the Bible because of Rev. 7: 14.

Did Miss Stone's pussy recognize her on her return from captivity? That is the question which is agitating those in the Tremont Temple audience, last Monday evening, whose cat-loving instincts were touched by the picture displayed of the handsome Salonica tabby. It is a legitimate query and one which Miss Stone will, perhaps, answer in her future lectures.

The House of Deputies of the French national parliament, by a vote of 442 to ten, recently passed a bill stipulating for a weekly rest day for shop assistants, and by a vote of 203 to 128 restaurants, confectioners, establishments and hotel kitchens were included in the law. Thus does nature if not religion force men to insist upon law assuring them a day of rest.

Inverary Presbytery of the United Free Church, Scotland, has decided to transmit an overture to the assembly relative to Professor George Adam Smith's book, *Modern Criticism and the Preaching of the Old Testament*, asking the assembly to do something which will secure peace to the church and renew confidence in her professors. It is very doubtful whether the United Free Church can be brought to repeat the Robertson Smith episode in her history.

Direct taxation of citizens of New York State for state purposes now only amounts to thirteen-hundredths of a mill, thanks to new forms of indirect taxation and the burden borne by corporations and accumulated wealth. New sources of revenue and more equitable forms of taxation will soon relieve Americans from very much onerous burden of taxation. The more automatic and indirect the process the less temptation to dishonesty, hence the present drift makes for higher civic health.

An interview with a returned missionary of the Colonial Missionary Society, in the *Christian Commonwealth*, reports him as saying that the religious spirit of the Boers "is at the basis of their resistance. Take that spirit from them, make them skeptics, and they will surrender tomorrow." He says that wonderful revivals are going on in the Boer prison camps both in St. Helena and in South Africa, and that hundreds of the young Boers have offered themselves for mission work so soon as released.

Dr. Caleb Scott died in England, April 15. He was the successor of Dr. Joseph Parker as chairman of the Congregational Union of England and Wales for the current year. While not so conspicuous a figure in English Congregationalism as Dr. Parker, he was a man of large influence and ranked high in the confidence and affection of the churches. For thirty years he had been principal of the Congregational theological college in Manchester. He had high reputation as a theologian and preacher. His daughter is a professor at Bryn Mawr College, Pennsylvania.

By special arrangements with the publisher of *McClure's Magazine*, and through his courtesy, we shall print next week extracts from the first article in the series, to begin in the May number of that magazine, in which Miss Stone will give a faithful and vivid account of her apprehension, experiences in captivity and release. The fact that she is a trained newspaper woman with an excellent record in that vocation is guarantee that the style of these articles will be as effective as the matter is entertaining.

Many of the bishops of the Protestant Episcopal Church, after their session in Cincinnati last week electing bishops of missionary dioceses, accepted the invitation of the proprietors of the National Cash Register Company at Dayton, O., to study the company's

method of dealing with its employees. Judging from the formal speeches of the bishops after their survey of the plant, not a few Protestant Episcopal laymen who are manufacturers are likely to have some illumination on up-to-date methods of industry as the bishops in the future travel about their dioceses.

One of Cecil Rhodes's most cherished hatreds was for Rev. John Mackenzie, father of Professor Mackenzie of Chicago Theological Seminary, the great missionary to South Africa, who for a time was the Queen's deputy commissioner in Bechuanaland. His book on Austral Africa was one of the first pieces of evidence which opened the eyes of Britons to Rhodes's high-handed methods in South Africa. *The Church Times* is authority for the statement that there was decided dissent among some influential Anglicans because of the use of St. Paul's for the Rhodes memorial services in London.

The arrival in this country, as a permanent dweller among us, of Rabbi Solomon Schechter, one of the finest scholars among the Jews, who leaves Cambridge University to become president of the faculty of the reorganized Jewish Theological Seminary, New York city, is an event of some importance. Very wealthy Jews have recently reorganized this institution, endowed it generously, and made it possible for Dr. Schechter to come to this country to be its head. Dr. Schechter was born in Roumania, was educated at the University of Berlin, and was called in 1890 to Cambridge to be lecturer on rabbinical literature.

The testimonies from those who know, all credit the late Horatio Stebbins, formerly pastor of the Unitarian church at San Francisco, with having splendidly maintained the old New England tradition of the clergyman as the leader in civics. What he meant to the State of California for more than thirty years as preacher, trustee of its great educational institutions, promoter of philanthropic and remedial agencies can scarcely be overestimated. Rev. John W. Chadwick, writing of him in the *Christian Register*, says: "Nothing human was foreign to him, least of all the passions which so devastate our human life. . . . He was as pitiful as Jesus of the sinful folk."

In a New England city, recently, a Universalist was to be inducted to the pastorate. At the last moment various emergencies prevented the appearance of the Universalist pastors who had consented to take the various parts of the service, and the local pastors were drafted in as substitutes. The sermon was by a Congregationalist, the prayer by a Methodist, the right hand of fellowship by a Baptist, while a Unitarian and a second Congregational pastor extended the greetings of the community. The Episcopal rector sent a letter of welcome. No Universalist pastor was present. This service probably represents the highwater mark of church federation and ministerial brotherliness thus far.

The committee on labor organizations of the Massachusetts State Association is evidently planning to bring to the next meeting at Plymouth an informing report. We infer this from the questions on the circular letters sent out by the committee. The report will embody—so far as the replies make it possible—not only the wisdom of Congregationalists on the burning issue of the relation of the church to the wage-earner, but the wisdom of men in other Christian folds and of labor leaders, social settlement workers, and professors of sociology. The committee doubtless feel that the broader the range of investigation the more accurate the generalizations to be deduced from the facts gathered; and that if any action is to be taken, it must be taken by Protestants of all folds.

Dudley Buck—the Man and the Musician

The Personality and Professional Ideals of the New Organist at Plymouth Church, Brooklyn

By REV. E. H. BYINGTON

As Dudley Buck assumes charge of the music at Plymouth Church, Brooklyn, Sunday, May 4, it is interesting to recall that exactly forty years ago he commenced his musical career at Park Church, Hartford, of which Horace Bushnell was then pastor, and thus forms an interesting link between two great Congregational pulpits. For the past twenty-five years he has had charge of the music in Holy Trinity, Brooklyn, where Dr. McConnell is rector. His change to Plymouth at this time naturally is attracting much attention in church and musical circles.

Dudley Buck probably has had more influence on the music of church choir and organ in this country than any American, both because of his natural ability, his unceasing diligence, his spiritual ideals and his versatility. It would be difficult to find in this or any other country a musician who has exerted an influence along so many lines. As an organist he not only played at Park Church, Hartford, St. James, Chicago, St. Paul, Boston, Holy Trinity, Brooklyn, and now Plymouth, but for many years he traveled constantly, having given organ concerts in every large city in the land and in scores of smaller places. As a director he has led not only church choirs, but the Apollo Club of New York, and was assistant conductor at Theodore Thomas's concerts at Central Park Garden in New York. Many of his pupils have become prominent in musical circles, and while in Boston he taught in the New England Conservatory of Music.

He is the author of several works, among them *Studies for Pedal Phrasing*, *Art of Organ Accompaniment*, *Influence of the Organ in History*. As a musical composer he has been very fertile. What trained choir in this country has not sung the anthems of Dudley Buck! Early in his career he commenced composing, for organ, orchestra and choir, and is still enriching sacred music. Among his cantatas, *Don Munio* was produced in 1874. The Centennial was written for the Centennial in Philadelphia, the words being by Sidney Lanier and the presentation by Theodore Thomas, with a chorus of 1,000 voices and an orchestra of 200 pieces. The *Golden Legend* received the prize of \$1,000 at the Cincinnati Festival in 1880. The *Voyage of Columbus*, 1885, and *The Light of Asia*, 1886, were produced first in Europe, and came to this country bearing a foreign imprimatur, a novelty for an American composer. The *Forty-sixth Psalm* was written for the Boston Handel and Haydn Society, which first presented it. Among his recent works is a series of five church cantatas: *The Triumph of David*, *The Coming of the King*, *The Story of the Cross*, *A Watch Night Service*, and *Christ the Victor*. Thus as organist, director, teacher, author of works about music, and composer, he has had marked success and a far-reaching influence.

He was born in Hartford, in 1839, of the best New England stock. Long-suf-

fering relatives would rejoice if all ambitious young musicians were Dudley Bucks in one respect. When in his boyhood the fever and fervor came upon him, he was accustomed to mount to the top of a cherry tree with his flute and there hold forth. Dudley Buck's flute and cherry tree story ought to have a place beside George Washington's hatchet and tree in training the musical youth of the land.

His self-devotion to a musical career received the sanction of his parents when he was a student in Trinity College, and in 1858 he went to Europe. Here he spent four years, studying in Leipsic, Dresden and Paris. He took a broad course, not devoting himself to one branch alone of music; and when in Paris, he spent much time in the government organ factories. His sturdy American personality could absorb the valuable teachings of those lands, without becoming infatuated by them and bringing to America simply an echo of German and French music. Strong and original, Dudley Buck has produced American music, having the culture and learning of Europe, but still definitely American. A writer in the Brooklyn *Eagle* thus described him recently:

Dudley Buck in appearance is typically American. He looks American through and through. No one would for a moment take him for anything else. He could not by any chance be a Frenchman, or a German—hardly even an Englishman. That shrewd, whimsical, kindly face is as nationally typical as that of Uncle Sam himself.

The impression made upon me last week as I chatted with him was his individuality. Had he followed a business career, or chosen some other profession, it would have been along original rather than traditional lines, and it is easy to see how he came to be a leader in American church music at a time when it was at a low point. He is a slave neither to prevailing customs, nor, what is more unusual, to his own habits. He is peculiarly a free man. Concerning a practice he had followed for years, he said: "I am not sure that under different circumstances I should do it." It was difficult for me to secure from him definite directions concerning forms for religious worship. "It all depends on the circumstances," he insisted. "The letter killeth, but the spirit giveth life," seemed to be the keynote of his feeling. This seems surprising to us Congregationalists, coming from a man born in the Episcopal communion and having spent most of his life in that church. We often think of them as formalists, tied down to the letter.

In this connection he made a criticism on the liturgical tendencies in some Congregational churches. They have a form, which they use until it becomes both monotonous and mechanical. For example, *Old Hundred* is sung fifty-two times a year in some of our church services. The Episcopal Church has a liturgy, but in most places the leader has an

option. He may choose from two or more selections. And especially in the music is the greatest variety possible. "I use twenty-two different musical settings for the *Te Deum*." He seemed to feel that in every direction he had ample opportunity to avoid that liturgical monotony which characterizes the efforts of some Congregational churches, which use the same liturgical forms, without any variations, for months at a time, a thing infrequent and perhaps unknown in the Episcopal churches.

Repeatedly in our conversation, he flashed out, "Why not," when I asked him whether certain features of church music should be encouraged, revealing that temperament, vital to poetry and music, which leaps to the truth with the flash of intuition, and rather resents a search for arguments and reasons. His method of composition is an interesting combination of intuition and hard work. He does not sit down and grind out music. "Machine work may be very good," he said, "but it always is—machine work." He is like a faithful lover, who wooes diligently and waits patiently, but never seeks to compel. "Sometimes I attempt a theme, but it will not come. I try again and again, and fail, and it may be two or three years before I can put my pencil to the paper and write it out. Sometimes I write the last part first. Sometimes it flashes and then again it creeps slowly and quietly into my mind." *Brightest and Best of the Sons of the Morning*, published in his first collection of motets which marked an epoch in American church music, was composed under these circumstances. The hymn was given him Saturday, and he could find no satisfactory music. So he improvised this, copied it for his quartet, and used it on Sunday morning. He cannot tell how a given production will appeal to the public, whether it will be popular or not. He does not have this in his mind when composing.

When reference was made to his being a voluminous writer, he laughingly said, "But, if my friends only knew how much I have burned up, because it did not seem to me satisfactory." The Chicago fire, however, did inflict a great loss on him, destroying not only his library, but many notes and some choice work in manuscript, which could not be replaced. At the time of the fire he was in Albany for an organ concert. In the afternoon a telegram announced that the flames were approaching his house; but he did not cancel his engagement and start for Chicago. And when he went to the concert and played, he had in his pocket the telegram which announced that his home and treasures were in ashes, and that his family had fled to a friend's home.

He indorses heartily the practice of supplementing the organ with an orchestra, if it is a strong one. The use of a violin alone he approved, where a violin obligato had been written; but the introduction of a violin, simply for the sake of having one, and where it had no special

part assigned, he characterizes as a picaresque affair, which weakened the effect. He said that both, chorus and quartet, were absolutely essential to the best result; but he seemed to me to regard the chorus as the vital element. A quartet is limited. A chorus can give greater contrasts.

While he regards preludes and postludes in church services as necessities, the omission of which would be dreary, he evidently feels keenly the dishonoring attitude of many who regard them simply as convenient coverings for conversation and the noise of coming in and going out. The playing of a noble composition often seems a waste, an insult to the composer. He contrasted the reverential silence which the organ receives at an organ concert with its treatment in church. Very often the former is the religious service, and the latter the secular. It has been his custom, at the second service, to play the last hymn softly, and then omit a postlude, allowing the congregation to pass out silently in the spirit of the service, which he thinks far better than the not uncommon custom of playing

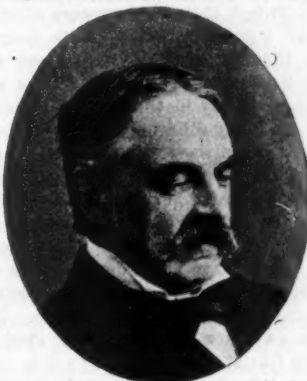
ing a march, or some stirring piece with the full organ, which dissipates the devotional effect of the service.

He appreciates the custom of making the second service more musical. A second elaborate sermon on the same day dulls the mind—as would a second musical service. The music of the second service is not simply to attract, mere bait. It is to him itself a preacher of righteousness. Music should be the interpreter of the sacred words. To make words simply a string from which to suspend notes of music would be sacrilege. "Often music, by its accents," he said, "can give the atmosphere in which the words were spoken, and their spirit, as no speech can. With its subtle, spiritual, supernatural power, it speaks soul to soul." To a great extent, he selects and composes the words as well as the music of his works. Nor can I close better than by giving what seemed to me, as I listened to him, to be his test of true sacred music. It is that which makes you see and feel in the words what you never saw and felt there before.

sight are excellent. She has one of those strong, intelligent faces which belong to the race of New England mothers. It took on animation as she recounted some of the experiences of her beloved one in captivity, and she spoke with special gratitude of all that Dr. House of Salonica had done for the released captives, even down to providing a crib for baby Tsilka. Mrs. Stone herself never gave up hope that her daughter would be released, though it wavered when two weeks went by after the ransom was paid and the cable brought no further news.

Rev. W. Garrett Horder's American Appointments

The arrival from England this week of Rev. W. Garrett Horder brings to the attention of the country in general, and of Congregationalists in particular, an English minister who has a deserved reputation for his special learning in the field of hymnology. It is expected that next Sunday he will preach at Union Theological Seminary, New York. On Mon-



day and Tuesday he will lecture on The Evolution of Modern Hymnody. On Sunday, May 11, he is to preach in Princeton University. On May 14 and 16 he lectures at Hartford Theological Seminary. Sunday, May 18, he preaches at Central Church, Boston, and on May 21 he will represent the Congregational Union of England and Wales at the centennial of the Massachusetts Association at Plymouth. He preaches at Harvard University May 25, and on June 1 at Cornell. President Harper is negotiating for his lectures on Hymnody, and also a sermon, in Chicago University.

Striking Utterances

The race in life is to those whose record is best at the end; the beginning is forgotten and is of no moment.—*Andrew Carnegie.*

A gorgeous drawing-room may shut off the soul from the large, rich life with God and humanity quite as effectually as the greasy kitchen bedroom of the squalid tenement.—*Rev. William Knight.*

For our own good, our own future welfare, it is really more necessary that our citizen neighbor in the North End or the South End or the West End be honest, pure, trustworthy and law-abiding than that we possess houses, lands, pictures, tapestry and the various adjuncts of cultured civilization.—*Rev. Thomas Van Ness, D. D.*

This is a most welcome opportunity to look back for a few moments to the days I spent in the United States. I found in that country not only what is called on this side of the Atlantic a "dollar hunting" nation, but a nation striving with all its energy to secure pure and ideal possessions. There prevails in the United States an intellectual and pleasant family life, and no better life can be found in this country; and where this life does not exist, every effort is being made to attain it.—*Prince Henry of Prussia, at Ham-burg, before East Asiatic Association.*

From Day to Day

By Allen Chesterfield

If of old it was true that the kingdom of heaven suffered violence and the violent took it by force, it is sometimes necessary even in these modern days to make a gallant charge upon the dignity and respectability of a church in order to establish a sense of community of interests. A young woman of my acquaintance, a college graduate, has taken up a line of work in a city considerably distant from her home. She had been well reared and as a matter of course went at once to one of the leading churches of her denomination to identify herself with its worship and its work. Weeks and months passed by without bringing her a sense of being warmly welcomed or really wanted. At last, thinking it would facilitate acquaintance, she procured her letter of dismission from her home church and presented herself at the appointed time to the committee.

The deacons beamed more or less benignantly upon her from a distance, and when another young lady had been formally presented and as formally bowed out, the pastor turned to her and said, kindly: "This young woman is studying here. I know her father and can vouch for her." The committee had no comments to make and no questions to ask. Then the pastor arose, extended his hand and said, "We are glad you are coming in with us and I want you to understand"—here the girl's eyes brightened at the prospect of being asked to teach in the Sunday school or to come around to the meeting of the sewing society or possibly to vary her boarding-house routine by a Sunday dinner up the avenue—"I want you to understand that if you change your address you must be sure and notify me." He paused, as if expecting her to make her departure, but she was a New England girl and held her ground. Summoning up all her reserves, she burst out. "But, Doctor, I came tonight expecting to meet the committee, and I should like very much to be presented to these gentlemen." "O, to be sure," said the good Doctor, somewhat surprised but nothing loath. "This is Deacon So and So, and this is our clerk, Mr. Scribendus," and so on around the circle. They were cordial handshakes, too, that she received, and in a space of less than five minutes all the ice floated out of the assemblage and it hasn't frozen over since, at least so far as this young woman is concerned.

This matter of cordiality is, of course, one partly of temperament, but training has something to do with it too. About two years ago I preached in a church composed of excellent people, not one of whom gave me an intimation after the morning service as to whether it had been helpful or otherwise. Now no sensible man expects to have the people tumble over one another in their eagerness to grasp the hand of the officiating clergyman, but he does long for just a word, not of fulsome or conventional praise, but indicating that he has not shot his arrows into the air in vain. He cares more for one "You helped me today," than for ten thousand perfunctory "I enjoyed the sermon," in about the same tone in which the speaker would say that he enjoyed the last Symphony concert or the panorama of Ben Hur. However, even the conventional salutation after preaching is better than profound silence and universal aloofness. One can at least shake hands and speak of the weather, if nothing more. But a new spirit has come over the parish that endured my ministrations two years ago. When I was up there a few weeks ago I had hardly come down from the pulpit when a dozen persons, young and old, were at hand with outstretched hands. Later in the day I found out the meaning of the unusual demonstration. The new pastor had been revealing to them the hitherto buried truth that the duty of hospitality to strangers enjoined by the apostle Paul includes also the visiting minister. The men with whom he now exchanges are all realizing the different atmosphere.

I had a bit of a talk the other afternoon with Miss Stone's mother in her modest little domicile in Chelsea. As one looks upon her and imagines what she suffered in those long, anxious six months, one feels like apostrophizing her after the fashion of the Latin poet. "Heroic mother hardly less heroic than a heroic daughter." Surely the first ten minutes of their interview the other morning when they looked once more in each other's faces, with no other human being witnessing the scene, must have been as sacred a season as either will ever have until they come to the glad reunions of the other life. Fourscore and ten years have passed over the head of the mother, but she looks much younger. Her chief infirmity is lameness due to solation, but her hearing and eye-

The Christian Man and Other Men

How the Personal Appeal May Supplement Effectively Sermons and Meetings

BY HENRY B. F. MACFARLAND

Henry B. F. Macfarland is the president of the Board of Commissioners which govern the District of Columbia, in which the national capital finds a home and where there is no citizenship. He is one of three men that wisely but arbitrarily rule one of the finest cities of the world. He also is a veteran journalist, acting for many years as Washington correspondent for the *Boston Herald*, and the *Philadelphia Record*. He also is a prominent official in the local Y. M. C. A. and in the Presbyterian Church. His acquaintance with prominent men in the nation is inclusive, and in writing as he does in this article he speaks with authority.

A man speaking to a man; the man speaking to God; God speaking to the man. This is the whole process of what we call "personal work" with men to make them Christians, and there will never be any other process. There may be great variety in the details, there is room for many different "methods," but there must always be the same process. Every evangelist, from Stephen and Philip down, has emphasized this. Every one of them has shown that he did not depend so much upon preaching as upon the hand-to-hand dealing with the individual man, bringing him to speak to God and to let God speak to him. This is the way in which, as a rule, men are won to Christ.

There have been exceptional occasions, although they are now becoming rare, when large numbers of men have been brought to the recognition of themselves as sinners and of Christ as their Saviour by sermons or addresses, or, as in the great days of the apostles, by personal "testimonies." But the rule has been, and it is more generally followed now than ever before, that there must be something more than the public and general appeal in the meeting. It seems to be recognized that, in the quaint old phrase, "Hand-picked fruit is the best." Hence the "inquiry meeting," which Mr. Moody, and every other evangelist of our time, has regarded as absolutely necessary. After all, men cannot be converted, even though they have been baptized, in the mass. The act of turning the life around to God is one which each man must do alone. And even that assistance of a Christian which may be necessary must be given under that condition.

If every Christian man would live as he prays there would be no need of meetings, or general efforts, for the conversion of men. If Christ's witnesses would only witness a good confession in all honesty and simplicity, and with the consequent peace and joy and power, everybody else would want what they had. Human nature is just the same at all times and in all places under like conditions. Under the changing fashions of thought and of costume men are the same, essentially, everywhere and in every century. Rich and poor, ignorant and learned, high and low, they all have hearts and their hearts are all hungry, more or less consciously, for the living God. They may try to satisfy their

hearts in other ways, they may seem to be doing so, but they will all tell you that they are not satisfied unless they have the only satisfaction.

Now most of them will not look for God either in his Word, or in any other revelation of himself, but they do look for him, more or less eagerly and more or less doubtfully, in the lives of the men who say they are his representatives. They do not expect these Christians to be perfect in an absolute sense. They would be contented if they found them to be perfect in intention. Whenever they do find men who seem to them to be perfect in heart towards God, because these men have what their hearts crave they turn to them, if they have opportunity, seeking after God. It is pathetic to see how men who are not Christians long for real Christians, and, like nations longing for real heroes, are sometimes taken in by make-believes. It is, of course, chiefly the shortcomings of Christians, humiliating and embarrassing as they are, which at once make it hard for them to ask other men to become Christians and repel the men who are not Christians, but in spite of all the difficulties, if honest Christians would, in the ordinary intercourse of life, and with the same tact and courtesy which they use in other matters, speak to men about the Christian life, they would usually find themselves met more than half way, and that the road was easier than they feared.

It is necessary to have a Christian courage for this, as for other acts of Christian living. This seems to be the weakest point in most Christian lives. Christian men want other Christian men to speak to members of their own families and to their nearest friends, and hesitate to speak to others who are not Christians themselves, when the Andrew and Philip example is the most natural one in the world.

As things are, however, very few Christian men are willing or able to talk to other men personally about becoming Christians. Even those who can talk convincingly on other subjects, equally delicate and difficult, are dumb when they come to this subject. Instead of every man speaking to his brother, the general desire of the Christian men is to put all of that duty upon the minister in the pulpit or the evangelist on the platform, or upon a few Christian leaders in the congregation or the association. Hence they cannot see how Christianity can be spread except by sermons and addresses. Now sermons and addresses are necessary. We shall never be able to do without churches and meetings this side of the millennium. But it is equally necessary that Christians should overcome their reluctance, and speak personally to other men about Christ, and to learn how to do it, if they really do not know. In no other way can the stirring of hearts from the pulpit, or the platform, have its due and full effect. I do not forget that a consistent Christian life is a daily though silent witness for the truth of

Christianity, and that it has its effect, but such a life is many times more effective when it speaks directly to men with the voice.

Probably no other organization has done as much in modern times for the Christian men of the churches in bringing them to see, and helping them to perform, their duties in this respect as the Young Men's Christian Association. In the half-century of its life it has developed in many ways that were not dreamed of by its founders, but it has throughout maintained their principle and practice of direct, personal, conversational appeal to men to become Christians. George Williams spoke to another man. They knelt, and spoke to God, and God spoke to them, and that was the beginning of the Young Men's Christian Association. Thousands of Christian lives, thanks to that association, have had similar beginnings. In these later days, feeling as it has felt, in common with the churches and all other Christian organizations, the power of the Spirit under new recognition of the necessity for it and the possibility of having it, it has been urging its members and educating them to greater activity in personal dealing with other men.

The Young Men's Christian Association of Washington, for example, now nearly fifty years old, has had a new birth within recent years, and with a larger membership and a larger faith and a larger hope than ever before is pressing more vigorously and successfully its efforts for the salvation of men through Christ. On the one hand it is reaching out in many ways to get hold of men who are not Christians, and on the other hand it is educating its Christian members to do this work effectively. In this it is using, of course, the results of the experience of the other associations, gathered up for the general use by the International Committee of the Young Men's Christian Associations and furnished in printed form from its headquarters in New York.

Among other things it has, every Sunday afternoon, a public meeting, for men only, in one of the theaters holding about fifteen hundred men, and usually full on these occasions. One hundred volunteers from among the Christian men of the association man that meeting. They meet for prayer before it begins; they seat the incoming crowds; they take up the offering; and then, after the singing and the public praying and the preaching, when opportunity is given for men to ask for prayer and to say that they want to be Christians, these minutemen speak to those who thus show a desire for help, and try to bring them to the light. They give the man a card bearing a printed expression of desire and purpose to be a Christian, with a place for the expression of a church preference, which he can sign, with his address. They will help him to pray and pray with him, and then they will give him the Word of God and show him its promises. They will ask him to come to the asso-

ciation building on Wednesday night for prayer, and to meet members of the association, that they may have fellowship with one another and with Christ. One of them will visit the man during the week, and aid him in any and every way possible. They will send his name and address to the pastor of the church of his preference, and bring the pastor to see him. In this way the seed planted by the song, or the address, is nurtured and cultivated until the man becomes an out-and-out Christian.

This, it seems to me, is an excellent example of the way to make such a meeting effective. The difficulty is to get men who can do such personal work properly. The Washington Association, like other associations, finds it profitable to conduct training classes for the preparation of such workers, since they are not more numerous in Washington than elsewhere. Now that the second season of these theater meetings is closing, the association has a body of trained and experienced men who can do this thing

rightly and is adding to this members' training class, so that next year it ought to be even more successful than it has been this year.

What is the conclusion of the whole matter? Men want God, even as God wants men. Christian men can bring others to God, if they will only follow the old process of speaking to them to get them to speak to God, and to listen to his words to them. They can do it anywhere if they are only honest, brave and tactful.

Washington, D. C.

The Situation in China

By Arthur H. Smith, D. D.

The whole world has been for many months watching the course of events in the Celestial Empire, attention upon which the unexampled occurrences of the past two years have riveted all eyes. Those who have been sufficiently aware of the complexity of the various influences at work have been least willing to hazard definite prophecies as to whether the court would or would not return to Peking, and, if so, when. That desperate efforts were made up to the very last to dissuade the Empress Dowager is certain, and that she was greatly perturbed in spirit as to the possible consequences to herself personally seems altogether probable.

On the route from K'ai Feng Fu to Peking she saw and was seen by many foreigners, and, with remarkable feminine tact, she instantly exhibited herself in a gracious attitude, recognizing the propriety of their omitting to kneel in her august presence, while respectfully saluting her as they would have done their own sovereign. At the terminus of her railway journey, with which she is said to have been greatly pleased, skillful arrangements had been made at her order to accommodate all foreigners who wished to see the entry to the capital, and the tact with which this was done greatly helped to win foreign favor. She came back to the city, from which seventeen months before she had fled in disguise and in poverty, as a conqueror—one of the strangest incidents in a strange career thus taking place in the eyes of the whole empire.

The audiences to the diplomatic body, a few weeks later (Jan. 28), were a logical sequence of the reoccupation of the throne. The hall in which this took place is one never before used for this purpose. The ceremony was carefully settled by previous stipulations, and it was as satisfactory as such a purely formal function could be expected to be. That the ladies of the *corps diplomatique*, together with the children, attended by a large military escort and great external display, should be welcomed by the Empress Dowager, just as the wives of the ministers had been in 1890, and again in 1900 (but a few months before the siege in Peking), does not seem to have been anticipated by any one. Yet so it has come to pass. The Empress Dowager wept over them with protestations of regret over the late misunderstanding, an address skillfully phrased, but complimentary and conciliatory, was pronounced by

Mrs. Conger, the wife of the United States minister, and all the party, children included, were loaded with valuable presents as souvenirs of this great occasion.

Dutch gold coins worth a hundred or two dollars apiece, rings, bracelets, etc., are among the spoils of an occasion which has excited comment of a widely diverse sort. That a general action of this description could not have been taken without the approval of the home governments is taken for granted. But there are many residents in China fresh from the experiences and memories of the terrible Boxer period to whom it appears a preposterous perversion of international friendliness to go to this length, when it is certain that the Empress Dowager was personally responsible for the acts of the past, and when it is far from certain that her change of attitude is anything more than the flexibility of the supple and hollow bamboo to definite pressure in one direction, to be followed later by an equal reaction. With this view the writer of this paper is not in accord, but it is the popular one in China at the moment.

Next to the triumph of the Empress Dowager should be noticed the distinct relegation of the emperor to an inferior seat on a platform only about eight inches from the ground, her Majesty for the first time openly occupying a throne, and in all ways acting as the principal figure. It is felt by a deep instinct throughout the whole empire that unless the emperor is restored to actual power there is no solid peace for China. There are difficulties in the way with which most residents of other countries are wholly unacquainted. One of the most radical is the fact that the emperor belongs to the *wrong generation*, for he is only a cousin of his predecessor, instead of being a "nephew." The reasons for the selection were at the time strong enough to make the imperial family sufficiently united to sanction it, but there has always been some uncertainty as to the exact status, one censor at least committing suicide rather than forego the privilege of criticising the irregularity of the succession.

Since the *coup d'état* of 1898 Kuang Hsu has been only a figurehead, being definitely set aside, as appeared in January, 1900, in favor of a wild youth who has just been degraded from the position of heir apparent, partly on his own account, and partly because his father, Prince Tuan, was the principal agent in setting the Boxer movement in motion in Peking.

As to the health of the Emperor, his present intellectual capabilities, and the probability, or possibility, of an heir there is the greatest difference of opinion. While this vital matter is unsettled there is no lasting quiet in the empire.

Next in importance to the *personnel* of the rulers comes the question of the prospects for reform of a practical and tangible kind. During the last few months there has been no lack of edicts, many of them admirable in expression and externally beyond criticism. The only trouble with them is that no one knows or can know what they mean. Gov. Yuan Shih-k'ai, while still in Shantung, had elaborated (with the indispensable assistance of Dr. Hayes, now head of the Shantung Provincial College) a plan of study which he was about to commend to the throne in a memorial, when an edict was issued commanding just such institutions in all the provinces. This enables Governor Yuan to step at once to the front, and his scheme was promptly accepted as the model for the empire.

Plans are forming for one of these ambitious colleges at Paoingfu, and an American is desired for its head. Attention has been repeatedly called to the singular circumstance that practically all the higher foreign education in China is in the hands of our countrymen. This includes the Imperial University in Peking (from which the venerable Dr. Martin has, however, just retired), Dr. Hayes's college, just mentioned, Dr. Tenny's college in Tientsin, the Nan-yang College in Shanghai, as well as a long list of high-grade mission colleges in five provinces.

It ought not to be omitted that two recent steps of a revolutionary nature seem to have been prompted by a desire to make the throne felt as a reform power. One of these is the removal of the prohibition of marriages between Manchus and Chinese, a rule theoretically in force ever since the dynasty came in 258 years ago, but perpetually evaded. The other is the discouragement (though not the actual forbidding) of foot-binding, which is characterized as a cruel practice. Thus the efforts of the lady missionaries and many others in China who have attacked this citadel of custom are strangely re-enforced by the Empress Dowager herself. Even so, it will probably take a long time to make any impression on the conservative Chinese, but the step is a good one, and in the right direction.

The death of Li Hung-chang was the greatest blessing to China which could have come in connection with that wily old fox. It stopped for a time the progress of the Manchurian treaty by which the formal cession of a vast area was virtually made certain to Russia. The semi-active protest of Japan, the protest of the United States, and the recent treaty between the former country and Great Britain will perhaps have a deterrent effect, but no one expects that the inevitable will be forever stayed off at either end of the Asiatic continent.

That the Chinese railways so long operated by foreigners will soon be restored to their Chinese (nominal) owners is very

likely, as well as the government of the city and district of Tientsin, the occupation of which is, however, held by many residents of China to be now absolutely the *only* tangible result of the protracted military operations against China. Fears are often expressed that there will soon be another rising, and then we shall all once more repent too late. To an unprejudiced spectator the probability of a general movement against foreigners on any large scale is infinitesimal. Boxerism is to all appearances thrice dead.

But the Chinese have now come to military self-consciousness, and will have a huge army, another navy, and a first-class national debt, so as to be ready once

more to face the world. Recent murders of Roman Catholic missionaries in two widely separated provinces show that China is not yet quiet. Perhaps it never will be, all of it at the same time, as it seldom has been in the past. It is at present in the throes of a tremendous transition, the consequences of which no one is able to forecast. Protestant missionary work is everywhere being resumed, and its influence will be increasingly felt in the next twenty-five years. For this, at least, there is an open door which no man can shut. There is great need of a large re-enforcement of the best men and women of the West to aid in molding the China that is to be.

In and Around New York

Death of Rev. Samuel Scoville

Since coming to Plymouth, where he has found, apart from preaching, a heavy tax upon physical energy, Dr. Hillis has been called upon to suffer from illness and death in his family and of assistants. Mr. Scoville, who had been an assistant for a year past, died last week Tuesday in a Philadelphia hospital. Mrs. Hillis is still very low, but Rev. Horace Porter has returned to Brooklyn, and after two years' suffering is so far recovered that he hopes to be able soon to resume work. Mr. Scoville was born in 1834 in West Cornwall, Ct., and was educated at Yale. For a quarter of a century he was pastor at Norwich, N. Y., and twenty years at Stamford, Ct. After a short ministry at Vineland, N. J., he came to Brooklyn. In 1861 he married Harriet, a daughter of Henry Ward Beecher, with whom he became acquainted in Europe just before the breaking out of the Civil War. Mrs. Scoville, two sons and two daughters survive him. The funeral was at Plymouth Church.

Universalists Lose a Strong Leader

Dr. Charles H. Eaton is dead, after a pastorate of twenty years of the Universalist Church of the Divine Paternity, which Dr. E. H. Chapin made famous, and with which Horace Greeley was identified. The church prospered during the last two decades as never before. Occupying cramped quarters in Fifth Avenue, not far from the Grand Central Station, it moved to splendid surroundings on Eighth Avenue, just above Fifty-ninth Street. Admirably equipped, many things were planned by Dr. Eaton which his health forbade him to carry out. He has fought disease for two years, yet the work of his church has been maintained, so well had he kept up the foundations. A man of liberal ideas and an able preacher, he recognized the change New York has gradually undergone in its need for pastoral rather than for pulpit work. For that reason his funeral was attended by large numbers, including many outsiders who counted him a friend. Dr. Eaton was a native of Beverly, Mass., a graduate of Tufts, and was once a pastor in Palmer, Mass.

A New Secretary of Education

No fear need be felt, say members of the General Education Board, that the work of existing organizations maintaining schools and colleges in the South will be interfered with by the new board. Still less need it be feared that contributions will be turned from the missionary societies. Rather, attempts will be made to stimulate gifts for education everywhere. It is even the intention to co-operate with the missionary societies, and if necessary, to assist them with the funds of the board. These now amount to over \$1,000,000, the gifts of several well-known philanthropists.

Dr. Wallace Buttrick, who has come to New

York to be general secretary of the board, has been eighteen years in the ministry, at New Haven, St. Paul and Emanuel Baptist Church, Albany. He has been a trustee of Rochester University and Seminary, of both of which he is a graduate, and has been interested in education in the South through the Southern Education Board and Baptist education societies. He desires it understood that there is no official or other connection between the Southern Education Board and the new organization. The one is merely to stimulate education in the South, is not incorporated and is not engaged in raising money. The general board has the whole country as its field. While the only specific task it has yet undertaken is in the South, because it thinks the most imperative present need is there, it is intended to advance the educational interests of the whole country. Commodious offices are soon to be opened in the Morton building, this city. A feature of these headquarters will be an educational library, intended to be the best of its kind.

Bethany's Silver Anniversary

That was an ideal program in attractiveness and effective arrangement for the twenty-fifth anniversary of Bethany Church. It began April 13 with a sermon by the pastor, Rev. S. H. Cox, and closed last Sunday with a look into the future, and, as the program said, "By ourselves again." Between came a Bible school celebration, a missionary meeting, a reunion of former and present members and pastors, at which Messrs. Haskins, Underwood, Burr, Richards and Pratt, former pastors, spoke, and greetings from "different branches of the same true vine," voiced by ministers of eight denominations. Among speakers at the various services were Drs. Jefferson, Creagan, Cadman, Willard Scott and Rev. N. M. Pratt—the last two former pastors—and Mr. Silas H. Paine. At all meetings the attendance was considerable, at times very large, and the rejoicing was heartfelt. Not least among the causes was the excellent condition which Bethany is in, under Mr. Cox, a man of high ideals, who dares to put big plans into words. But he is also a worker upon duties right at hand. He puts spiritual above material progress, and his hopefulness is contagious. Bethany's prosperity is, therefore, real. In his look into the future, Mr. Cox outlined an ideal work for his neighborhood, and pointed to present admirable features—free lectures, carpentry school, sewing school, kindergarten, Men's Club, Penny Provident Bank and the like—as a beginning.

The Greenwich Point Church Reverts to Congregationalists

Fifteen years ago a small wooden church was erected at Greenwich Point, which has now become a Brooklyn suburb, and has recently changed its name to Roosevelt. The body was incorporated as the Greenwich

Point Congregational Church, and for a time prospered. Reverses came and it was known as a union church, and later was held and occupied by Baptists. For two years no regular meetings were held. Desiring religious services, three trustees went to the Cathedral of the Incarnation at Garden City, a foundation built and endowed with A. T. Stewart's money. As canon missionary, Rev. H. B. Bryan was given charge and opened the church. The property being deeded to the Episcopalians, Canon Bryan—acting, however, as Archdeacon of Queens—improved it and opened an Archdeaconry Mission. With a prospective loss of property, both Congregationalists and Baptists bestirred themselves. The former were found to have the better claim, and for a year and a half a war has waged. Canon Bryan's position has been that his church took the property and opened the mission with reluctance, and only because besought to do so, in order that there might be religious services in the place and upon a foundation that could be permanently maintained. An unwilling defendant, the court has now dispossessed the archdeaconry and ordered the property restored to Congregational owners. The court claims to act solely upon legal grounds as affecting the rights of property. Much bitter feeling has been stirred up. It is said that this decision does not end the story.

Columbia's Inauguration Day

At the installation last week of Dr. Nicholas Murray Butler as president of Columbia University there was a procession of gowned and uniformed dignitaries, and a great assemblage of college presidents and other distinguished folk made up the company. Contrary to expectation, there was, in these days of liberal money gifts, announcement of no new gifts, in spite of the fact that Columbia's needs are many and New York's millionaires are opening their bank-books to all the world else. At the formal exercises Professor Vincent of Union Theological Seminary made the opening prayer and Bishop Potter of New York's Episcopal diocese said the closing ones. In his address President Butler made the point that there are three forces which shape and direct higher civilization. These three are the church, the state and scholarship. The university is for scholarship, but not for that alone. President Roosevelt, speaking at the banquet, paid a personal tribute to Mayor Low, Columbia's former president, pleaded for education as a more general servant of the nation, and said universities are remembered by the few masterpieces performed by their men rather than by the long line of fairly good work turned out. The keynote of President Hadley's greeting was the co-operation of college control; and of President Eliot's, the ascendancy in this latter day of educational influences over mere political and commercial ones.

C. N. A.

Our Readers' Forum

This department is intended to be a clearing house for opinion on all topics of general importance. To that end, brief voluntary contributions are invited in the hope that all sides of debatable questions will be freely and fairly discussed. In selecting these open letters for publication, the editors will endeavor to choose such as will interest and profit the readers of the paper.

Suggestions for Future Good Cheer

That "Good Cheer Number" was an "Extra." Even better than its immediate contents was the idea and the keynote which it furnished. Why could not we have a month of such issues? Or could not a year's issues be projected and carried out on the same plane? Some weeks ago I took for my title Notes of Joy and Victory in the New Testament and began my special study with the Gospels and the Acts. The discoveries were in the nature of a revelation. Excepting the dark background of human sin, all the revelation was overflowing with messages and suggestions of joy and victory.

As an illustration of the possibilities of a frequent "Good Cheer" number, I recall that after reading several declarations from leading ministers, deprecating the low state of religion and of church attendance, I noted in the *Church Economist* an article by a specialist in church statistics, who said that the discouraged and pessimistic declarations were untrue. I do not think there would be any falseness to the gospel or to present conditions if a steady flow of good cheer should pour forth from pulpits and presses for months and years. I favor the theory and am ready to assist in popularizing the practice.

Scranton, Pa.

I. J. L.

"Stop that Man"

The letter of Mr. Newman in *The Congregationalist* of March 8, under this heading, as to over-churching in small towns in Washington by other denominations entering after we have begun work, is so good that it should have been better. If in the list of small towns he had named the denominations there and told which church was the first organized in the town, we could see whether Congregationalists are responsible for this matter. As a rule they are not. In a letter from Washington some years ago in the same vein, one of the two cases given had no Congregational church, and in the other the Congregational was the first church organized; so at that time we were not transgressors to any great extent. To my knowledge Congregationalists for thirty years have made a specialty of avoiding this very thing. In Minnesota there was a standing committee of the State Association to adjust every case of that kind found in the state; and they did their work thoroughly.

Into the new towns in the West, Congregationalists do not go second; first, because we are all so sensitive on this point that such a policy would not be indorsed; and, second, because our Home Missionary Society cannot accept all the invitations to be the first and only church, uniting Christians of all denominations. Superintendent Sanderson of Colorado told me at the National Council last fall that every one of the twenty-five churches he has organized in Colorado is in a town where there was no other evangelical work at that time. A letter just received from Superintendent Powell of North Dakota says: "This looks like the greatest year for new settlers since the early '80's. We organized sixteen churches in this state in the past fourteen months, only one of them where there was another church, and that by the Methodists jumping in ahead where we were invited, when they knew we had a number of names for membership." If there are any two characteristics of Congregationalism specially prominent, they are this union of all Christians in one church, and this refusal to

enter a new town after any sister denomination; so that where a Congregational church is found in an over-churched town the presumption is that it was the first. We have no way to force a Congregational church to disband, and it is not usually our place to run when others elbow us.

Mr. Newman might have said, if he were not condensing so severely, what is so familiar to some of us, that these little towns are usually centers for a farming population which the church is to care for of three to five times the number in the village. Church membership and the population are both small, just as any baby is small. If well taken care of, they will be bigger and stronger.

G. A. H.

These Teachers in the Philippines

Mr. Emerson Christie's letter in *The Congregationalist* has greatly interested me, as has his promise to write more. It is amazing how little we know in the States about the great work undertaken by American educators in the Philippines, its difficulties, its encouragements and its promises. History presents nothing like it. When has a nation undertaken such a task?

I often wonder whether the teachers who are in the Philippines appreciate their opportunity, not merely that they may be teachers in the fullest sense, under pay by the Government for the most improved work they can do within the school-room and in the exercise of their functions as teachers, but, outside of these opportunities, that they may be centers to illustrate personal Christian character. Using the American text-books and American methods, they are not expected to teach religion in the schoolroom, but outside of their formal responsibilities as teachers they may live the noblest and sweetest life Christianity dictates, thus in the most effectual way attracting attention and sentiment to the Christian virtues. What an opportunity this opens to all who desire to do work for the Master!

Something of this opportunity occurred in connection with Japan. While the Japanese government paid salaries and supported the teachers, they were allowed to be Christian men and women in their lives. The vast good that they did in this way, indirectly, for Christian civilization, no one can calculate. It is one of the pleasures of my life to recall the instances in which I was permitted to promote this result. The same thing was true when I was expected to send teachers to Korea for the royal service. It was my privilege to make sure of their character by selecting them from a theological seminary, young persons preparing themselves for the instruction of the people in righteousness.

JOHN EATON.

The Concord, Washington, D. C.

The New "Imitatio Christi"

The article in *The Congregationalist* of March 22 from Professor Scott gave a genuine impetus to thought. It is the kind of thing which makes one lay down the paper, and proceed to ponder, then read it over and ponder some more. The result may be objection or dissent at some points, but one must prove, by pretty clear thinking and all one's knowledge, any difference. It seems to me the most trenchant statement of a vital phase of Christian thought which has come out for a long time.

Northampton.

M. B. F.

The Confiscation of the American Bibles

In the issue of March 22 the item regarding the importation into the British Isles of the American Standard Edition of the Revised Bible seems to have been written under a misapprehension. The confiscation referred to was not a question of "protection" at all, but of violation of copyright laws, concerning which Great Britain is very strict. I have heard of a case where an English clergyman was prevented importing a set of his wife's works in the reprints of Tauchnitz of Leipzig, and he himself threw them into the Channel, rather than see them confiscated. In another case a traveler reading a Tauchnitz reprint was permitted to retain the unread portion, while the first part was torn away and presumably destroyed. The Riddle and White Latin Lexicon was forbidden importation, as being based on Andrews's.

That the action of the universities in this case is unjust and ungracious, probably all Americans, and many Britons, too, would agree. Especially does this so appear in view of the years of unremunerated labor which the American revisers bestowed upon the work, and the good faith with which they kept their agreement to issue no rival edition for fourteen years. It is to be hoped that the Syndics of Cambridge and the Delegates of Oxford will soon come to a better mind and a more gracious disposition in this matter, and that any and all editions of the Scriptures may go to the ends of the earth as freely as periodicals and journals. A Bible monopoly is as truly an outgrown relic as is feudalism.

A. W. TYLER.

Anent the Higher Criticism

If the so-called higher criticism is as important as some of our learned teachers of righteousness seem to think, why did not the two greatest teachers of the Word of God that the world ever knew speak of it? They certainly would, for Christ, the Maker of all things, knew all things, for "In the beginning was the Word, and the Word was with God, and the Word was God." Christ says: "I am the Light of the world. He that followeth me shall not walk in darkness but shall have the Light of Life." This light they have had for two thousand years. And Paul, the scholar, was converted under the blazing light of the Son of Righteousness, whose voice he heard calling him to repentance, and soon appointing him a preacher unto the Gentiles. He cared to know "nothing but Christ and him crucified." Why should preachers in these days desire to preach more than is revealed, while souls are famishing all around us for the true gospel and the soul-saving teacher?

Will some one please answer?

D. B. GODDARD.

The Church Prayer Meeting

Topic, April 27-May 3. The Church in the Home. Deut. 6: 1-9; Luke 2: 39-52; 2 John 1: 1-13; Philimon 1: 1-6; Ps. 16: 1-11.

Can anything take the place of home training? How should our homes be made to serve Christ? The reaching out of home influence.

[For prayer meeting editorial see page 594.]

Lest Christ and weakness should appear too perilously mated, God gave them to the care of human motherhood in perfect trust.

The Home and Its Outlook

A Compact with Spring

Ah, worshiped one, ah, faithful Spring!
Again you come, again you bring
That flock of flowers from the fold
Where warm it slept, while we were cold.

What shall we say to one so dear,
Who keeps her promise every year?
Ah, hear me promise! and as true
As you to us, am I to you:

Ne'er shall you come and as a child
Sit in the market piping mild,
With dance suggestion in your glance
And I not dance—and I not dance!

But you the same will always be,
While ninety Springs will alter me;
Yet surely as you come and play,
So surely will I dance, I say!

There is a strange thing to be seen
One distant April pink and green:
Before a young child piping sweet,
An old child dancing with spent feet.

—Gertrude Hall.

April Song

The wind on the wold,
With sea-scents and sea-dreams attended,
Is wine!

The air is as gold
In elixir—it takes so the splendid
Sunshine!

O, the larks in the blue!
How the song of them glitters, and glances,
And gleams!

The old music sounds new—
And it's O, the wild Spring, and his chances
And dreams!

There's a lift in the blood—
O, this gracious and thirsting and aching
Unrest!

All life's at the bud,
And my heart, full of April, is breaking
My breast.

—W. E. Henley, in *Hawthorn and Lavender*.

The Father's Share in Home-Making

BY JOHN CALVIN GODDARD

A man's real life begins in a home of his own. Novels may end with marriage, but experience teaches wise men that all previous history was only a novitiate. Under his own roof-tree he finds his best university, and the highest degree he may obtain on earth is that of master of home arts.

His Saxon ancestors gave him the name of the "house-band." Blest be the band that binds! There is something about family life that needs a binder. A college president told the writer that the hardest part of his duty was not the money raising, nor the teaching, nor the discipline; it was the task of keeping the faculty in unison. It is the father's part to make the family coach bowl pleasantly along, the horses well abreast, especially the "off horse," the whiffletree unbarked by the wheel, and to "see that ye fall not out by the way." For a good father is a good administrator.

Further, the house-band ought to be the Mark Tapley of the home, and should come to it each night charged with positive electricity. Governor Jewell of

Hartford, while carrying a large business and laden with the burden of a presidential campaign, always brought to his home a bright face and cheery smile. Care flew out of the window when he entered the door. Many are the occasions in family history when he will need "to come out strong." There are financial problems for him to solve, akin to that old problem of whether he be able with ten thousand to meet him that cometh against him with twenty thousand. But why need he make every one in the house troubled too? Above all, it is at table that the lord of the manor should show at his best. The table is the intellectual center of the home. Our Lord knew what was in man when he frequented the social board, and exalted the table to the highest place in his own family life.

The husband is the connecting link between the home and the world. He should bring to its pent-up Utica the history, geography and philosophy of the outside. He should regale its inmates freely with the adventures of the day, his gleanings from the paper, his things seen and heard. Moreover, he is the natural symposiarch of the feast and should encourage others in that Athenian habit of to hear or to tell some new thing. School life is more worth recounting than the second Peloponnesian war, and the play of family humor is better than a bound volume of *Punch*. It follows that the table is no place for bringing the newspaper; it is no place for the still air of delightful studies; it is no place for cracking the hard nuts of business; it is no place for Quakers, Trappists, nor for an asylum of the deaf and dumb.

The training of children is one of the most obvious duties of the father in the home, yet it is often reluctantly assumed. Some of the best of men have failed in it. The sons of Eli were sons of Belial, rivaled only by the sons of Samuel. Yet Samuel's first revelation was on the subject of family discipline. Solomon knew the theory of child training perfectly, yet somehow could not reduce it to practice. John Milton knew all about heaven, yet lost the paradise of his daughters' affection and never regained it. John Howard heard the sighing of the prisoner, but made a convict of his own son. Men eminent in church and state have had to confess, "They made me the keeper of the vineyards: mine own vineyard have I not kept."

Now the first reason why they failed is that they never tried to succeed. Many a man has given far more attention to the national question of sixteen to one than to the boy question of from one to sixteen. Their ideas of parental training are identical with the elder Mr. Weller's.

"Beg your pardon, sir," said Mr. Weller, senior, taking off his hat, "I hope you've no fault to find with Sammy, sir."

"None whatever," said Mr. Pickwick.

"Werry glad to hear it, sir," replied the old man. "I took a great deal of pains with his eddication, sir: let him run in the streets when he was werry young, and shift for his self."

Unfortunately, all boys do not emerge from this let-alone policy as favorably as

Sam. Some of them become the terrors of the home, and are classed by the neighborhood among "Wild animals I have known." All of this might be forefended by a little fatherly control. It was to just such a reform, among others, that the Baptist was sent, namely "to turn the hearts of the fathers unto the children," and for some incorrigible fathers, no doubt, it took all the sweetness of his honey and all the strength of his leathern girdle.

Children learn more from inference than from "laying down the law." A child soon catches the spirit of the family in which it is born; in a few years he will begin to show the family type; he will become patrician or plebeian without reference to his schoolmasters. He will learn from a father's example that good breeding requires a multitude of petty sacrifices, and that etiquette is not somebody's "say so," but is, as its name implies, little ethics—morality applied to small things.

The rabbis taught that he wronged his son who did not teach him a trade. It was a wise saying. But many a father excuses himself from the duty on the ground that he is not good at a trade. True, he cannot teach him net-mending like St. Peter, nor tent-making like St. Paul, but he can teach him all those fine arts that make the accomplished "man about the house." Teach him that all the virtue of a hatchet did not go out with George Washington, teach him the making of a fire with the spark of genius, teach him the difference between hitting the nail on the head and the nail on the finger. The quadratics of a lawn, the dynamics of a wood-pile, the aesthetics of a garden, the pneumatics of a furnace, the ethics of the dust-bin and the statics of a cellar are all as important in the training of a man as a course of lectures at Heidelberg. In this *école des beaux arts* the father is dean, president and faculty. All his life long the boy will gratefully remember how his father taught him the use of simple tools, will recur to it as readily as to "the way my mother used to cook."

The entrance into the kingdom of paternity is even as the entrance into the kingdom of heaven—he should first become a little child. The most winsome fact we know about Martin Luther, that stern old thesis-nailer and theological hard-hitter, is the little packet of letters he wrote to his children. If any man think that age now demands that he put away childish things, he had better gather up his feet into the bed after him and be numbered with the patriarchs. A boy has a right to expect that the man whom he has been taught to respect from the cradle to the bat should know some of the rudimentary facts of life, should understand what is meant by a goal from field or the glory involved in a three base hit. This sympathy with childhood is one of the choicest bonds between father and son. It develops with age, takes on new forms, but is never outgrown. The chief value of a lad's prizes in college are connected with his father's approbation; the interest of all his important steps in

life is enhanced by "talking it over with father."

The father is the Pontifex Maximus of the home. His highest function consists in showing his children how to do justly and to love mercy and to walk humbly with their God. It is a privilege that can never be relegated to a Sunday school teacher; his is a message that cannot be left to the long distance telephone of the pulpit. Too often it is today as with Timothy of old, whose religious training is credited to his grandmother Lois and his mother Eunice. Timothy's father was a spiritual cipher. That boy is robbed of his birthright who never hears his father's voice in prayer, nor sees him give one visible sign of loyalty to his Lord. It is well for the father to take advantage of the most impressionable time of the day, and occasionally hear the children's evening prayers. Grace at table is a simple custom to inaugurate; that and family prayers teach children almost inevitably to be reverent.

It is the father's religion that gives tone to the household's, that commends as nothing else can the Christian life as something manly and noble, that illustrates chiefly the nature of God, who has chosen this very relationship to typify himself. It is the father's religion in the home that will have largely to do with his children's future, and that will be remembered deeply and powerfully, long after he himself has been gathered unto his fathers.

Waymarks for Women

Queen Alexandra has chosen the lily of the valley as the coronation flower, and it will be popular as a table decoration this spring.

A woman has received the Victor Hugo prize for the best medical work. The Paris Academy of Medicine awards it to Dr. Melanie Lipinska of Warsaw.

The head of Martha Washington may be placed on one of the new postage stamps. She will be the first woman in the United States to be so honored.

Helen Keller begins the story of her life in the current *Ladies' Home Journal*. She has typewritten it herself, and corrected the proof, which was read to her by the finger language.

Mrs. Seth Low, wife of New York's mayor, is leader in a movement to better the condition of Alaskan Indians and to place the industry of basket making, in which they now excel, on a firm footing that will prevent its dying out.

The women of Galveston, Tex., the city so nearly destroyed by the terrible storm a few years ago, have organized to beautify the town. Funds raised by entertainments are used to buy and plant trees along the streets and in the parks.

Under the lead of Miss Beatrice Harraden, author of *Ships that Pass in the Night*, English college women have petitioned the House of Commons for the right to vote for members of Parliament, giving it as the only safeguard for women's interests in matters of education.

A Philadelphia girl, Miss Violet Oakley, has attracted much attention by her mural decoration in the Church of All Angels, New York. The subject of the painting is The Heavenly Host. Miss Oakley is now considered the foremost mural painter among women.

A congress "for the welfare and protection of children" meets in London this summer, July 15-18. It is an international body and assembles only triennially. English is the

language but French, German or Italian may be used according to the place of meeting. The subjects discussed will be divided into sections—medical, legal, educational and philanthropic.

Baroness von Olenhausen, the only American woman besides Clara Barton who has been awarded the Iron Cross, died recently at her home in Lexington, Mass. Emperor William presented the decoration in recognition of heroic and merciful acts when she was a nurse in the Franco-Prussian war. It will be remembered that Prince Henry was most gracious to the old madame during his visit in Boston.

Secretary Shaw's answer to the 900 women who petitioned for a reform in the inspection of dutiable baggage seems just. He states that "the want of definite changes renders it well-nigh impossible to conduct a specific investigation." The piers are not controlled by the Government, but the steamship companies have been requested to provide rooms or screens by which the inspection may be made more privately. Deputies are to be in attendance to prevent incivilities.

Brooklyn club women are bending their energies toward beautifying the city streets and ugly brick blocks. This is to be accomplished by planting trees, starting window boxes and the generous use of Boston Ivy. The Tree Planting Association has promised to co-operate and some of the clubs interested are the Woman's Municipal League, the Municipal Art Association and the Civitas Club. An ideal "block beautiful" may already be seen on Lexington Avenue.

Germany has but recently allowed her women to attend gymnasiums "as an experiment." Her minister of public instruction announces that the government "fails to see that there is any universal need of academic studies for girls." But it seems that there is yet much room for the advancement of woman's interests in that conservative country. In the few universities where women may attend classes, no degrees are awarded. Neither are they allowed to lecture in the universities, but across the border, more progressive Switzerland opens her doors gladly to her learned Teuton sisters.

Law for the Child

In contrast to the emphasis which it is so much the fashion to lay on the development of individuality and the power of independent judgment in children, it is interesting to find Dr. Lyman Abbott, in *The Rights of Man*, expressing himself on the conservative side of the question.

"The first essential of civilization," he insists, "is law, conformed to justice, uttered with authority and enforced by power. Without law and obedience to law there can be no civilization. This is the first lesson to be taught the child; it is the first lesson to be taught the community. The babe is lawless; even if he is what his mother calls him, an angel, still he is a lawless angel. The first lesson he must be taught is that he is in subjection to a stronger will. The first duty of a father or mother to the babe is to compel obedience to 'Thou shalt'; the first function of the paternal prophet is to be a Moses coming down from the mountain with a Ten Commandments to the little child below."

A woman is a foreign land,
Of which, though there he settled young,
A man will ne'er quite understand
The customs, politics and tongue.

—Coventry Patmore.

Closet and Altar

AFFLICTION

For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ.

Some have imagined an earthly paradise for the race, where it would have remained ignorant of good and evil, without exertion, without hardship. Jesus saw with clearer eyes. He made no moan over a lost Eden. He knew that it is a steep road that leads to the stars. Jesus believed that the price of all real life is suffering, and that a man must sell all that he has to buy the pearl of great price.—*Ian Maclaren.*

Some with Jesus are delighted

While He speaks of joys to come,

Thinking that to them is plighted

After death a happy home:

But the cross, when He declares it,

"None but he who takes and bears it

Can my true disciple be";

Few, how few, to this agree.

—German.

It seems very hard upon God that he cannot invest his service with delight without our having a tendency to drop the service and appropriate the delight.—*Lawrence Oliphant.*

Christ's cross is Christ's way to Christ's crown.—*William Penn.*

Perhaps our lot is cast in a narrow, galling groove. Yet better this surely, than that we should dribble in all directions into mere slush and mire, come to worse than nothing ourselves and swamp our neighborhood.—*C. Rossetti.*

Live not so much upon the comforts of God, as upon the God of comforts.—*John Mason.*

'Tis alone of His appointing

That thy feet on thorns have trod;

Suffering, woe, renunciation,

Only bring us nearer God.

And when nearest Him then largest

The enfranchised heart's embrace:

It was Christ, the Man rejected,

Who redeemed the human race.

—Mary Hovitt.

All the troubles of this world are born with wings.—*Mary E. Wilkins.*

Cannot you take this trial also into your own heart and be ignorant, not because you are obliged, but because that being God's will, it is yours also?—*James Hinton.*

O Lord, by all Thy dealings with us, whether of joy or pain, of light or darkness, let us be brought to Thee. Let us value no treatment of Thy grace simply because it makes us happy or because it makes us sad, because it gives us or denies us what we want; but may all that Thou sendest us bring us to Thee, that knowing Thy perfectness, we may be sure in every disappointment that Thou art still loving us, in every darkness that Thou art still enlightening us, and in every enforced idleness that Thou art still using us; yea, in every death that Thou art giving us life, as in his death Thou didst give life to Thy Son, our Saviour, Jesus Christ. Amen.

For the Children

An April Shower

BY PAULINE FRANCES CAMP

Pit, pat, pit-a-pat,
Come the raindrops tumbling;
While inside the window stands
A little lad a-grumbling.
Through his tears no smile can win,
Sorry day for those within!

Pit, pat, pit-a-pat,
Sounds the rhythmic measure;
Blue and yellow, pink and white,
The flowers dance with pleasure.
Radiant, they, the more it pours,
Merry day for those outdoors!

Flash, flash, gleam and flash,
Golden sunbeams peeping.
Flowers nod approval bright,
Little lad stops weeping.
Smiles dry tears—the sunbeams, rain—
Happy day for all again!

How the Seed Cakes Grew

BY CARRIE A. GRIFFIN

From the moment that Dorothy arrived at Grandpa Crosby's she began to ask questions. She had never been in the country before and everything was new to her.

She followed Grandpa into the orchard, across the field and down to the vegetable garden questioning every step of the way.

"What do you grow all those things away for?" she asked one morning as Grandpa was scattering something over the ground.

"Grandpa's planting seed," he said, "so that lots of good things will grow for you to eat."

"What kind of things?" asked Dorothy. "O, peas and beans and melons," said Grandpa.

On the dinner table that noon there was a plate of seed cookies, and as Dorothy was eating one she asked:

"What I bite my tooth on in this cookie, Grandma?"

Grandma laughed. "Maybe it's a cara-way seed," she said.

"Is that what makes 'em grow?" asked Dorothy.

"I guess so," said Grandma. Her little granddaughter asked so many questions that she often answered at random.

Dorothy ate five cookies, and no one noticed that she picked out the seeds and laid them beside her plate. An hour later she came into the house with a silver fork in one hand and Grandma's fritter turner in the other.

"O, Grandma!" she cried, "I've planted 'em, just like Grandpa did. How soon will they grow?"

"Planted what, child?" Grandpa asked, looking at the little girl's soiled frock.

"Cookie seeds," said Dorothy, gleefully. When Grandpa heard of it he said: "It's too bad for the child to be disappointed. Have you any more cakes in the house, Mother?"

Mrs. Crosby said that she gave the last one to Dorothy that morning.

In the afternoon the baker's cart stopped at Grandpa Crosby's door, and shortly after Dorothy ran excitedly into the house. "O, Grandma!" she cried, "come out quick and see my cookies; they've grown up beautifully."

Sure enough, there were six scalloped seed cakes half way out of the ground in Dorothy's garden.

"But they didn't grow like your cookies, Grandma," said Dorothy. "These have all got holes in 'em. Isn't it strange?"

And Grandma thought it was very strange. I think so too, don't you?

Tangles

[For the leisure hour recreation of old and young. Any reader who can contribute odd and curious enigmas, etc., of a novel and interesting kind is invited to do so, addressing the Puzzle Editor of The Congregationalist.]

29. TRANSPOSITION

TWO trees and shrubs their gala dress display;
Rhodora hastes her purple ONE to wear;
In vestments white the cherry and the pear,
Cornels in light attire with rubies gay,
And peach in rosy garb announce the May!
Can aught beneath the rosy skies compare
For tenderness of tint, and sweetness rare,
With apple trees in festival array?
The softened flush of the unfolded flower,
And pink buds nestling mid the greenery!
Now red-birds carol in the early hour;
And azure-crested jays on cedar tree,
And blue-birds warbling in the garden bower
Proclaim, in sprightly songs, the jubilee!

A. L. S.

30. THE FLOWERS

(The emphasized words each represent a cultivated flower. Example: An animal's hand covering—Fox glove.)

There was commotion among the flowers when it was discovered that Myrtle, the pretty blue blossom, was to wed Sweet William. The girls called him sweet on account of his beautiful (1) MOUTH, and looked on enviously, but older inmates of the conservatory thought him a (2) FOP, and said Myrtle could do better. "If you are wise you will (3) WED MONEY," advised the Dusty Miller. "You may find yourself a (4) SORRY WIFE if you don't; a good (5) SUPPLY of 'the needful' is a fine thing when starting in life." But Love had touched her with his (6) GILDED WAND, and the world looked as

radiant as the (7) RAINBOW to her. William was as handsome as (8) VENUS'S LOVER, and from the time he kissed her at night, saying "(9) REMEMBER ME, love," until the sun (10) CAME UP and filled the world with the (11) DAWN'S RADIANCE, she thought of little else. She was very busy trying to (12) SCALLOP some frills for her wedding gown, and sewing them on in (13) PRECISE LINES.

The wedding was set for (14) AN HOUR AFTER THREE, and there were (15) CROWDS of flowers in attendance, despite a foggy, rainy day. "It's a case of (16) CUPID IN A FOG," laughed William, happily; "but how (17) MAY A man object to anything on such a happy day?" You will guess, of course, that that quaint wild-flower, Jack-in-the-pulpit, performed the ceremony.

MYRTLE.

31. DOUBLE ACROSTIC

(Four-letter words.)

In banyan might, its branches unified,
And yet self-centered, uphear the proud EAGLE's hide.

I.

Of disrepute this tree within whose shade
Has death contrived malignant ambushade.

II.

The steer, the heifer, the cow and the ox
Are all so called in Shakespeare's talks.

III.

The title of an American sovereign of old
Who was slain by a treacherous Spaniard but bold.

IV.

With visors closed, with lances in the rest,
Now all ye knights be ready to contest.

V.

To the Glants, the hills of Bohemia,
We may trace its devious course;
Its Gargantuan mouth, quite ten miles wide,
It derives no doubt from that source.

VI.

Co-equal with the admirable Crichton in fame,
Only dunces now inherit his name.

F. L. S.

32. BLANKS

(Fill with titles of well-known books.)

Our hero, R***** C****, lived with his uncle in U**** T*** C**** near a B**** R***. The house was in a clearing in the woods, on the shore of a lake. The settlement had once been a large one, though now little more than a D***** V*****. The young man was well known as T* D*****, and hunting parties engaged him as T* P**** when tramping around that region. Once at the annual V***** F*** this youth met J*** E***, often called T* L*** O* T* L***. She was A* O***** B****; with her T* R***** P***** was to become T* L***** in a lighthouse some miles away on the coast. After much persuasion she consented to give up her M***** N***** D**** and become mistress of the B**** H**** by the lake. They were married by T* V**** O* W*****, an adjoining town. They had one C**** H*****; and here we leave them, happy B***** T* B***** B**** B***.

A. E. L.

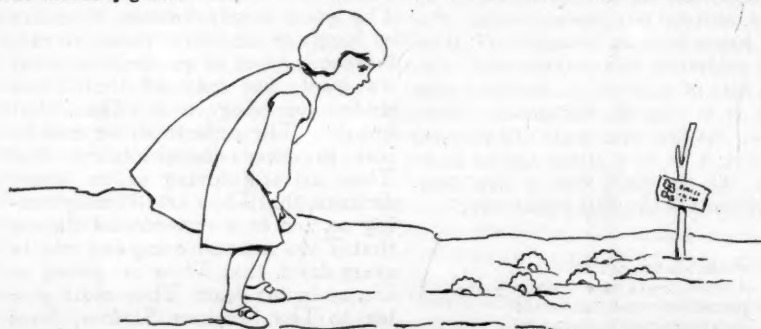
33. CHARADE

The FIRST is a circuit; the SECOND's a letter;
The THIRD is a poem—for good or for better.
The WHOLE you may hear on a pleasant spring morning,
When crocus and tulip the land are adorning.

E. C. D.

ANSWERS

24. A match.
25. 1. May, mayor. 2. Pew, pure. 3. High, hire.
4. Crate, crater. 5. Pie, pyre. 6. Night, nitre. 7. Sole, solar. 8. Tie, tire. 9. Mole, molar. 10. Sue, sewer. 11. My, mire.
26. When, then.
27. 1. Swallow, wallow. 2. Badger, badge. 3. Palace, place. 4. Ash, ah.
28. Crab-bed.



"But they didn't grow like your cookies, Grandma."

The Conversation Corner

OUR FLOWER GIRL IN JAPAN



Two weeks ago two "Blinders" in Bombay, India, Blind David and little Vinayek, were introduced to the Cornerers, as a simple modern illustration of a lesson from the Acts—"the providence of God still helping on Christian missions." Another instance was promised. It is really a new chapter in an old story which only the older members will recall; but the many who have joined us in recent years will need to be told who these girls are.

Ten years ago some stamp albums were ordered for two missionary girls in Okayama, Japan; the return letters from the father and Elizabeth P. told us of the asylum there and of the little orphan girls in it. We resolved to support one, and you responded. In due time we learned who she was—O Humi San, which really meant, Dr. Pettie wrote, *Miss Corner*, although the letter which she wrote you in Japanese characters was signed, *Osozaki Sumi*. That is the one on the left with folded hands.

A year later I had a letter from a little girl of five years somewhere in the state of New York, in characters quite as unintelligible as O Sumi's, but accompanied by a translation. The mother said that Kathrina had been praying every night for a year, "O Lord, bless my little heathen girl, Florence," meantime dropping pennies for her into a little red jug. Now they wished me to tell her who and where "Florence" was, and how to get the pennies to her. I promised to try, and Kathrina then added to her prayer, "and help Mr. Martin to find her."

As "Florence" meant flower and Japan was the land of flowers and flowery names, I sought her there. A Japanese student in this country told me that he had a little daughter named *Hana*, that is, *Flower*. Then I wrote Dr. Pettie asking if our Kathrina's Hana was in the Okayama Asylum. He readily found her and reported her as a child whose mother had deserted her when she was an infant, and who had been in the Asylum since she was six years old. She was then ten, and you see her beside O Sumi. Now that "Florence" was found at last, Kathrina sent on her jug-full of pennies, which meantime had increased from one hundred to two-hundred, and you Cornerers all sent along your gifts, so that we had no trouble in paying for the support of both orphans for some years.

That was seven or eight years ago. As I think I have told you before, O Humi San has grown to be a woman, has married a Christian man (who was one of the "earthquake orphans" of the asylum) and has been living for several years on the asylum farm at Hyuga, caring for the orphans who are there, and for one dear little child who is not an

orphan. Meantime, what with Pomiuk and Tommy and Kirkina, the Armenian orphans and other objects, we have rather neglected O Hana, and last fall I sent the small balance on hand to Dr. Pettie. In due time this answer came:

Dear Mr. Martin: No gift was ever more opportune than that of \$5.81 from your Cornerers' O Hana San Fund. The previous fund gave out some time ago, but we have been keeping the girls at school, hoping some more money would come later. A Japanese lady here had given every cent of money she had to tide over the interim. The missionaries cannot give another cent. O Hana San and four other Asylum girls attend school at the *San-Yo* (Sunny Mountain-side) girls' school here, as they can thus board at home and be of service at the Asylum. It is on the whole a better arrangement than to attempt to send them to a distant college. This school was opened fifteen years ago by the pastor's wife and Mrs. Otis Cary. The leading teacher is a graduate of Mt. Holyoke College, her associates are earnest Christians, and every member of the class to graduate next spring is a baptized believer in the "Jesus religion."

Now our five little maids cannot continue to go to this school unless your Cornerers keep up an interest in O Hana San and her friends. I hope they will think many times before they cease sending their pennies for these sisters of theirs in Japan. Three dollars a month, say \$35 a year, will meet all the expenses for board and school bills of each of them. Will the Cornerers help buy rice and readers for them?

Okayama, Japan.

J. H. P.

One of the Cornerers has already answered the ? in an interesting way. She wrote asking for any information about—as I understood it—"the Japan mission," in which she and her friends (at Northfield) were just then specially interested. Thinking this was another case of Saul and Ananias, I immediately sent her the above letter, with pictures, etc., and received immediate reply:

... I had a good laugh at your taking my word *leper* missions for *Japan* missions! However I was much interested in the letters and thought God wanted me to do something about it, and the result is the raising of \$35 for one year, which I am delighted to report before I am off for Toronto.

This is rather a long story, but I believe it is another instance of God's providential working on different minds for the carrying on of his work. The Okayama missionaries, the little girl in New York who prayed (and put her money in the jug), the Japanese student, Dr. Gordon and Elizabeth P. and Harold C., the Christian Endeavor boy, all of whom wrote from the asylum about it, the lady with the stylographic pen and her friends have their part—and now for our share. The blunder of that doubtful word has provided for one of the orphans. But what about our old friend, O Hana San, now eighteen years old? Shall we send "rice and readers" for her? Please reply!

For the Old Folks

"INTEMPERANCE ILLUSTRATED"

Under this heading, notes were given, Nov. 23, of old-time temperance prints, including Dr. George B. Cheever's "Amos Giles's Distillery," Secretary Hanks's "Black Valley Railroad," and a pictorial pocket-handkerchief. Various letters have come in reference to the subject.

Dear Mr. Martin: I wish to thank you for the publication about the old prints. What you say concerning Rev. George B. Cheever is specially interesting, for I have a distinct recollection of him in the early sixties, when I was a lad in a Connecticut town, and he was the "visiting committee" in the public schools. I recall his sitting on the platform, his examination of the first class in spelling, and the queer words he gave us to spell. He told us children he wished us to remember these lines:

God hath a plan for every man,
God hath employ for every boy.

He said he would come again and ask if we remembered the lines, but he never came. However, I expected he would come, and I dared not forget them! I suspect the lines were original.

Fall River, Mass.

G. O. L.

Your early pastor and "committee-man" (at Jewett City?) was doubtless Rev. Henry T. Cheever, late of Worcester, a brother of Dr. Geo. B. Cheever, and like him an indomitable "Mr. Valiant-for-truth" in the temperance and anti-slavery reforms. I have just received from Kentucky an inquiry for the "Autobiography of Obadiah Congar," edited by him, and just found among my pamphlets Dr. Cheever's famous defense of himself before Chief Justice Shaw at Salem for the crime of publishing his dream about Deacon Giles's distillery.

As to the 1830 temperance handkerchief, I asked, "Did this publication slip into any of our Old Folks' young pockets?" An unexpected answer comes from the far West.

... Yes, that publication did slip into a little girl's pocket in Franklin County, Massachusetts, and she has kept it for more than seventy years. My mother is now eighty-two years old, and says that her father brought it home to her when she was a schoolgirl. It is before me now, about eighteen inches square, marked with the owner's initials, copied from her sampler. The print is still legible, the pictures are much the same as those in Webster's spelling-book. There is an "Ode to Rum," by William Brown of Boston, an extract from a temperance address delivered at Plymouth, N. H., by J. Kittredge, and an extract from an essay by Prof. Edward Hitchcock of Amherst College.

Graf, Neb.

M. D. B.

Where did that girl get her handkerchief, in *Heath* or *Charlemont*? Judge Kittredge's address, first given at Plymouth, July 4, 1824, afterward at Lyme in 1827, "On the Effects of Ardent Spirits," was the first temperance lecture in New Hampshire, and was long popular as a tract, with a quaint picture of a drunken man knocking over wife, children and furniture in his home. (American Tract Society, No. 221.) President Hitchcock published several effective tracts on the subject early in the Temperance Reformation, but the best one, to me, was his "History of a Zoological Temperance Convention" (Butler and Bridgman, Northampton, 1850), representing all the animals in conference on the subject. I have the little book now, marked "No. 18" in my library! Another famous temperance tract was called the "Ox Sermon," the text being from Ex. 21:28, 29. (Tract Society, No. 475.) It was printed anonymously, but was delivered at Urbana, Ohio, about 1832, by Rev. David Merrill, a native and long a resident of Peacham, Vt.

Mrs. M. D. B.

The Campaign of Testimony*

V. The New Center of Christian Testimony

BY PROF. E. I. BOSWORTH

1. *The innovation in Antioch.* It has been often noted that new inventions and ideas frequently appear almost simultaneously in the minds of persons far removed from, and wholly independent of, each other. At about the time when Peter preached to Cornelius certain venturesome spirits, Jews originally from Cyprus and Cyrene, had dared to address their testimony to the Gentiles whom they found worshipping in the synagogues of Antioch on the Orontes. We do not know how these nameless pioneers of Christian liberty came to do as they did in Antioch. Jews had long enjoyed special privileges in Antioch, and it may be that the line of distinction between Jews and Gentiles was less sharply drawn there than elsewhere. In any case the testimony was presented to the synagogue Gentiles and aroused great enthusiasm among them. Large numbers confessed belief in the Messiahship of Jesus, apparently without occasioning any protest on the part of believing Jews [11: 21].

Antioch was in a sense the Rome of the Orient and was destined soon to become a new center for the dissemination of the testimony. Luke betrays his consciousness of the fact that a new beginning is here being made by noting that in Antioch the believers were first given the title which in his own day had already become their world-wide designation.

Luke emphasized, as usual, God's indorsement of this forward step. "The hand of the Lord was with them." The brethren in Jerusalem, too, prepared by Peter's experience with Cornelius, were hospitable to the report from Antioch, and their representative, after inspecting the work, recognized that it was of God [vs. 22-24].

2. *Fellowship between the Jewish and Gentile Christians.* Luke is approaching the point in his narrative at which he will have occasion to describe the attack made by a certain Jewish minority in the church upon the Gentile Christians, and so takes pains to show that the original attitude of the church as a whole was favorable to the new element. The friendly relationship between the two elements is indicated not simply by the presence and co-operation in Antioch of a leading representative of the Jerusalem church, but by the presence of other members [v. 27]. Prophets seem to have gone back and forth in the most friendly fashion, and in a time of famine the well-to-do Antioch brethren sent substantial tokens of their love to the needy in Jerusalem. Luke's emphasis of the fact that this gift was contributed by all the believers [v. 29], and was carried by such eminent messengers as Barnabas and Saul, shows how significant it seemed to him to be.

3. *Saul's year of development.* Not the least important feature of this new work in Antioch was its contribution to the development of Saul. As the work grew Barnabas remembered his old friend Rabbi Saul. He knew that in connection

with Saul's remarkable experience near Damascus there had been strange hints that Saul was to be connected with a great turning of the Gentiles to the Messiah. How this was to be brought about neither Barnabas nor Saul had known when they had last talked the matter over some years before. The new developments in Antioch seemed to Barnabas to throw light on the subject. He therefore left Antioch for a few weeks, visited Saul, and described to him the situation in Antioch. Since Saul had left Jerusalem [9: 30], he seems to have been quietly working among the Jews in Syria and Cilicia [Gal. 1: 21]. He had done no work among Gentiles, for Luke evidently regards Peter and the Antioch preachers as the first to approach Gentiles. He now returned to Antioch with Barnabas, and the two friends worked together for a year in this great church composed of both Jewish and synagogue Gentile converts. It was a year of widening vision for Saul. He saw uncircumcised Gentiles living consistent Christian lives and blessed with the presence of the Holy Spirit as evidently as were any of the Jewish Christians. That he probably did not at this time think of preaching to other Gentiles than those of the synagogue will become evident later.

4. *The presence of Jesus.* In this brief paragraph, which is instinct with the beginnings of new life, the central figure and chief actor is "the Lord." It was his vigorous though invisible "hand" that was laid to the work and pushed it on so wonderfully [v. 21]. It was to him that the multitudes turned in the synagogues to speak their vow of allegiance in life or death. It was into an invincible alliance with him that they entered and it was to him that Barnabas urged them to "cleave" as a man cleaves to his friend [v. 23]. It was to him that they were "added" as so much working capital to be invested in the great enterprise to which he was devoting himself [v. 24]. Luke evidently keenly realized the satisfaction that Jesus must have experienced as he found himself able to attract to himself and enlist in his enterprise this large

number of the citizens of Antioch. His most marked characteristic during the period of his visible presence had been profound interest in men, and the conviction that he should succeed in attracting them to himself. Whenever he saw multitudes he had compassion upon them, and declared that when he had been lifted up he should draw all men unto him. This was now proving to be the case.

The central problem of Christian living is to realize the fact of the presence of Jesus in the life of the individual and of the church, drawing all into a vital fellowship by virtue of their common relation to himself.

With the
Morning
Cup,

With the
Mid-day
Lunch

With the
Evening
Tea

There's
Nothing
Like
Crisp,
Dainty

*Bremner's
Butter
Wafers*

All Hands On Time



The second hand,
the minute hand,
the hour hand, run
in unison on an

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*The International Sunday School Lesson for May 4. Text, Acts 11: 19-30. The Church at Antioch in Syria.

Miss Stone's Busy Days

Large Assemblages in Her Honor and Cordial Greetings Everywhere

THE WELCOME IN HER OWN CITY

One could hardly imagine a more enjoyable home coming after a great trial than that of Miss Stone to her old home circle in Chelsea. The First Congregational Church gave her a welcome on the evening of April 15 as dramatic as it was unaffected in its sincerity and enthusiasm. The audience-room was decorated with American flags, bunting, flowers and plants, and filled with her neighbors, with representatives of the American Board and the Woman's Board, with ministers from other churches and as many other friends as could get tickets, which were distributed as extensively as the accommodations of the building would allow.

The audience rose as she entered from a side door, greeting her with hundreds of smiling faces amidst waving white handkerchiefs, and then singing heartily the hymn beginning, "How firm a foundation ye saints of the Lord." Rev. A. A. Stookdale led in prayer and then Deacon J. W. Stickney, who presided, appropriately expressed the welcome which every one present was eager to extend to her. Addresses were made by Rev. A. E. Dunning, representing *The Congregationalist*, of whose editorial staff Miss Stone was a member when she was appointed a foreign missionary, and by Dr. A. H. Plumb, the pastor of the First Church when she was received into its membership in 1866. The Woman's Board, through Miss J. B. Buck, presented her with a magnificent bunch of pansies in token of its feeling toward her. Then Miss Stone responded in an address which held the closest attention. She graphically described the capture of herself and Madame Tsilka, their experiences during the 172 long days when often they seemed near deliverance and as often near death. She told enough to satisfy her hearers that she would acquit herself well on the lecture platform, and to leave them unsatisfied until they could hear her story in fuller detail. The meeting closed with a short prayer and benediction by the present pastor, Rev. Dr. R. C. Houghton.

On Thursday evening a formal reception was given in the parlors of the same church, when a great company shook hands with Miss Stone and individually expressed to her their welcome home.

THE DEMONSTRATION BY THE WOMAN'S BOARD

The Woman's Board made careful preparation for the meeting, Friday afternoon, in Park Street Church, at which Miss Stone was formally welcomed home. In that historic edifice a notable company was brought together, made up largely of the staunch supporters of missions among the women of the metropolitan district. They were all glad to honor their heroic sister, long known to many of them personally. Mrs. Judson Smith, the president of the board, occupied the chair and made a brief and appropriate introductory address. After Dr. Withrow had offered prayer, Miss Abbie B. Child extended the more formal welcome of the organization, of which she is secretary, speaking of the underlying Christian faith that had supported Miss Stone, not only during her recent captivity, but through her twenty-three years of patient labor in behalf of Bulgarian women. Secretary Barton was spokesman for the American Board, and his words were particularly felicitous. He called attention to the tokens of kindness and consideration displayed by the brigands, and declared that they were worth saving to society and the Christian brotherhood of the world.

President Capen supplemented this official welcome with a few hearty words. The two-fold good wrought by Miss Stone's experience

is, he said, the bringing of the Christian world closer together, and the concentration of attention upon the intolerable situation in Turkey. This is likely to result in a concerted and effective effort to do away with the evils there entrenched. President Roosevelt, he asserted, would not rest until this wrong was righted. The time has come when the stealing of human lives must cease forever.

Miss Stone's address, like the earlier ones of the week, more than bore out all that was expected of her, and deepened gratitude in every heart that such a heroic woman has now been restored to her friends. She alluded to the fact that she was again in Park Street Church, so endeared to her by tender associations. She spoke boldly in behalf of the downtrodden population of Macedonia. She hoped that the nations of Europe would now be induced to fulfill their promises made under the Treaty of Berlin.

She alluded to the awful Sunday in her captivity when death seemed to be nigh, and how she and Mrs. Tsilka cheered themselves by singing, "The soul that on Jesus hath leaned for repose," and of the fact that some of the brigands, even in the midst of their troubles, prayed to God. They were, she said she thought, weary of their undertaking when the twenty or thirty days which they thought would suffice for their ransom dragged on to nearly six months. But she never tried to escape from them, telling them constantly that as they were responsible for her captivity, so they ought to be for her release.

After the meeting specially invited guests repaired to the Congregational House, where, in the spacious rooms of the Woman's Board and the American Board, a delightful season of social intercourse was enjoyed, Miss Stone greeting personally hundreds of her friends, for many of whom she had a personal word as they filed by her.

HER FIRST LECTURE

Last Monday evening Tremont Temple had not less than two thousand people in it gathered to hear Miss Stone's first formal lecture on her experiences. To mention those who were there would be to enumerate most of the friends of the American Board in Boston and vicinity. Officials of the Board and local clergymen occupied seats immediately in front of the platform. Miss Stone was introduced by Rev. Dr. A. H. Plumb, chairman of the Prudential Committee of the Board.

Miss Stone realized that she was among friends, and without any signs of trepidation began at once to tell of the reasons for her being in European Turkey, of the sort of work the Board's missionaries are doing there, and of her own particular field of labor. Then followed a graphic tale of her capture, the harsh treatment she received from the brigands first and last, the efforts to improvise suitable and protecting clothing, the receipt of news that President McKinley was shot, the Thanksgiving dinner with a turkey cooked *a la bandit*, the information that she and Mrs. Tsilka were to be held for ransom, life being dependent on its payment within a given number of days, the perils of Mrs. Tsilka incident to her condition and the coming of the child, the night fight between their captors and another group of brigands bent on capture of the women and their ransom for a lesser sum, and lastly, the negotiations which led up to the transfer of the money to the brigands and the return of the women to their friends.

Flashes of humor, pathetic anecdotes, dramatic depictions of horrible scenes, modest tales of brave assertion of personal rights and of humane action were all blended together in a story that held the large audience enthralled. None left the hall without a higher estimate of American Christian womanhood, its resource, its bravery, its calm faith, its

assertion of its highest ideals under the most trying circumstances.

HER ITINERARY

April 28, Broadway Tabernacle, New York; 29, Springfield; 30, Brooklyn; May 1, Newark; 2, Philadelphia; 6, Utica; 7, Rochester; 8, Syracuse; 9, Buffalo; 10, Toronto.

MISS STONE'S OFFICIAL STATEMENT

Last week Thursday, in view of questions that had been raised regarding Miss Stone's purpose in her lecturing, she issued this explicit statement through the American Board:

When it was first made to appear to me that a recital of my experiences in captivity by lectures or through the press was regarded as imperative by those in whose judgment I confide, and might be productive of financial results, it was in my heart to devote any such proceeds toward reimbursing any who may have embarrassed themselves by helping to provide my ransom.

A further hope grew in my heart that I might also perhaps do something for those missionary purposes to which I have given my life, and to which I have always heretofore devoted all moneys which have come to me by my own earnings or by gifts or bequests, such, for instance, as the establishment of an industrial school in Macedonia, in which young men may be trained in legitimate occupations, so that they may not grow up to become brigands.

While I have had these purposes at heart, I have felt a strong reluctance to state formally my intentions in this matter, lest it should appear like proclaiming what, it seemed to me, those who had known me would naturally suppose to be my motives.

Yet, inasmuch as it has been intimated to me that those who had not known me might suppose that my friends or I have in view a purpose of personal enrichment, I am glad to state the fact that in my life and labors here at home or abroad I am still the missionary of Christ, and shall continue to devote all I am and have or may have to the promotion of the kingdom of God.

Boston, April 17. ELLEN M. STONE.

Risibles

We have received, through the kindness of a valued Congregational minister, who has the confidence of many prominent persons in various parts of the world, these striking comments on our Good Cheer number:

GROWLVILLE, ILL.

Dear Editor: I must protest against your having a Good Cheer number. No article that I can prepare could get into it.

Yours truly,
JEREMIAH PESSIMISTICUS.

DANBURY, CT.

To the Editor of *The Congregationalist*: Dear Mr. Editor: As you suggested, I sent a copy of your Good Cheer number to our boy in Yale. He wrote back that a cheek would cheer him more. We are quite distressed by his attitude. What would you advise?

ANXIOUS MOTHER.

BUCKINGHAM PALACE.

Dear Sir: Thanks for the Good Cheer number of *The Congregationalist* just received. I think I can get through the coronation now.

EDWARD VII.

(Cablegram) BERLIN.

Congy: Good Cheer number pleasantest evidence I have seen of results of Henry's visit. Many thanks. WILLIAM II.

And truly, I liked the Good Cheer number very much myself.

UNIVERSAL CONFIDANT.

Purpose directs energy, and purpose makes energy.—Parkhurst.

The Literature of the Day

The Statistics of Foreign Missions

Within a few months the literature of missions has been enriched by three remarkable volumes. Professor Warneck's *Outline of a History of Protestant Missions* is a masterly, comprehensive survey of forces operating in foreign fields since the Reformation. Dr. Beach's *Geography of Foreign Missions*, prepared with student volunteers particularly in mind, is second only to Dr. Warneck's book in sweep and suggestiveness. And Dr. Dennis's last literary output* presents the best and most complete statistics of foreign missions ever issued.

The nucleus of this great work of Dr. Dennis was presented to the delegates to the Ecumenical Conference in a paper entitled *Centennial Statistics*, but they were necessarily incomplete then, and in the two subsequent years have grown to an extensive volume far exceeding in size the limit which the author had in mind when he began his *Christian Missions and Social Progress*, two volumes of which have already been published. The third and last was put one side in order to prepare this statistical supplement, which would naturally have appeared after the publication of the third volume.

Three grand divisions obtain as respects the working basis of missions. First, societies directly engaged in conducting foreign missions, second, societies indirectly co-operating or aiding, third, societies or institutions independently engaged in specialized effort in various departments of foreign missions. Concerning the work as going forward in the field, the author adopts these classifications: evangelistic, educational, literary and cultural. The wide inclusiveness of this review, both on the side of the supporting forces and of the active participants, makes it possible to find out something about almost any form of Christian effort that is related to foreign missions in any part of the world today. The book is embellished with a dozen choice photographs and with several maps.

It may be possible for experts to point out a few defects or needless duplications in the grouping of figures or in the indices. It is almost impossible to lay down fixed standards of classifications to which all authorities on missions will accede, but Dr. Dennis usually has a good reason for his course of procedure and he has made the entire Christian world his debtor for this magnificent survey. Its preparation has involved an amount of correspondence and of painstaking and indefatigable labor such as few persons realize and almost no other living man would be competent to carry to a successful completion.

Dim, fragrant, and old-time; walled in; here sunshiny spaces, there cool shadows of fruit trees; broken by circles and squares of box; green with the grass and the leaves, red and purple and gold and white with the flowers; with birds singing, with the great silver river murmuring by without the wall at the foot of the terrace, with the voice of a man who sat beneath a cherry-tree reading aloud to himself—such was the garden that she came upon,

a young girl and heavy at heart.—From *Audrey*, by Mary Johnston.

The Scot in Anglo-Saxon History

The Pilgrim founders of Plymouth Colony were a little company, who had emigrated from a small section in three counties of England. Yet researches into their early history have resulted in a voluminous literature which is constantly increasing. A far more extensive task has been taken by Mr. Charles A. Hanna in attempting to trace the influence of the Scot in America and to retrace him to his homes in North Britain and North Ireland.* The Scotch and Scotch-Irish in this country at the time of the war of the Revolution numbered more than 500 communities, which were widely scattered through the whole thirteen colonies.

Mr. Hanna describes these two large volumes as "an introduction to a series of Historical Collections which the writer expects hereafter to publish." This is a correct description. They are not histories, but records of communities with long lists of names of families and individuals. Yet they contain a great amount of historical material somewhat disconnectedly presented, interspersed with voluminous extracts from many authors, and accompanied by dissertations on many topics connected with history, politics, religion and society.

These volumes are the result of a vast amount of reading and examination of archives stored with reports, records and other documents. They are themselves collections in which a multitude of readers will find something and a considerable number will find much of value. Few will attempt to read them, but they will find a deservedly honored place in libraries to be used for reference.

Not all the historical statements made will pass unchallenged, nor will all the claims for the Scotch-Irish in America be admitted. Parts of these writings are controversial, attempting to show that the Puritans and their descendants as Congregationalists persecuted the Scotch Presbyterians, and claimed for themselves a measure of credit for establishing political independence and religious liberty which belongs only to the Scotch-Irish. For example, the author says, "It cannot be gainsaid that with the Scotch-Irish in America, and with that element alone, the idea of national unity first took tangible form."

If the author would put into connected and consecutive order the most important materials he has gathered and present within reasonable limits the history of the Scotch-Irish immigration into America and his conclusions as to their influence in American politics and religious life, he would be sure of a wide hearing; for he has wrought with patience and skill in a field of which much that is of popular interest remains unwritten. We hope he will give to the public in a single volume the story of one of the sturdiest and richest human products, from the most various sources, which have entered into our national life.

Briefer Notice

RELIGION

Newman, by Alexander Whyte, D. D. pp. 255. Longmans, Green & Co.

Contains an appreciation of Newman, the man, an appreciation of Newman, the writer, and the choicest passages from Newman's works. It is not a biography, and, as the author says in the introduction, one who looks in it for a criticism of Newman will be disappointed. The view of the man is so prejudiced that unmixed praise is impossible. There is an almost severe arraignment of Newman's preaching on the ground that it lacked "the message to sinful man of the free grace of God" and that it "never once touches the true core of the gospel." Yet the author speaks from experience of the mighty power of that preaching and the spell of it upon the hearer. No new light is thrown upon the change of Newman's faith, nor upon the disputed lines of "Lead, Kindly Light." The book is of value, however, in bringing the personality of Newman clearly before the reader. The author ranks Newman among six of the greatest writers of English.

The Book of Psalms, by A. F. Kirkpatrick, D. D. pp. 852. Macmillan Co. \$2.00.

The three parts in which the author's commentary on the Psalms have already been issued are here bound in one volume. Conservative, reasonable, scholarly, one of the most valuable works on the Psalms yet published.

The Historical Hand-Book of the Reformed Church in the United States, by J. I. Good, D. D. pp. 95. S. S. Reformed Church. 25 cents.

A valuable sketch of the history, leaders, doctrines and government of the German Reformed Church and its development in this country. It is especially suitable for study in Young People's Societies of that denomination.

Thoughts for the Sundays of the Year, by Rt. Rev. Handley C. G. Moule, D. D. pp. 256. Fleming H. Revell Co. \$1.00 net.

Fifty-two meditations by the Bishop of Durham. Many of them are reprinted from the *Sunday at Home*. They are simple yet scholarly, devotional and inspiring.

Missionary Readings for Missionary Programs, compiled by Belle M. Brain. pp. 235. Fleming H. Revell Co. 60 cents net.

An admirable selection of brief and stirring chapters from the literature of foreign missions, compiled and edited for the use of missionary meetings, but of equal interest for home reading.

Fifty Missionary Programmes, by Belle M. Brain. pp. 128. United Society Christian Endeavor. 35 cents net.

Full of suggestions and helps for young people's societies and mission circles. The programs are ingeniously varied and sources of material are given together with a bibliography. It will meet a need in many churches.

BIOGRAPHY

Sacharissa. Some Account of Dorothy Sidney, Countess of Sunderland, by Julia Cartwright. pp. 314. E. P. Dutton & Co. \$2.50 net.

In the revival by Gosse of Edmund Waller's poems, the ideal lady of the seventeenth century is presented to us as a type under a classical name, like Dante's Beatrice. This volume is not merely a collection of letters. It is a piece of interesting writing on the homes filled with great traditions, on the gossip of the courts of both Charles First and Second, on the coming of the great Flemish master, Vandyke, to England to paint all the Sidneys, the battle of Newbury, the Restoration, the friendship of Lord Halifax, the death of Algernon Sidney. It is helpful to measure the great philosophical histories of this period, so overrun with politics, by reading such an attractive biography—that of a woman of rare mind and heart who witnessed three complete changes pass over national feeling. The appearance of the book is pleasing, five photographs adding to its refinement.

Samuel de Champlain, by H. D. Sedgwick, Jr. pp. 126. Houghton, Mifflin & Co. 65 cents and 50 cents net.

* Centennial Survey of Foreign Missions, by James S. Dennis, D. D. pp. 379. Fleming H. Revell Co. \$4.00.

* The Scotch-Irish, by Charles A. Hanna. 2 vols., pp. 621. G. P. Putnam's Sons. \$10.00 net.

One of the Riverside Biographies, well and carefully done. Issued in two bindings. Champlain was an earnest, conscientious man of a noble strain full of humanity. Ill supported by the home government, often betrayed and deceived by his company, he seems always to have treated the Indians fairly and worked hard for civilization and righteousness. He was one of the worthiest men in the early history of North America.

Stephen A. Douglas, by W. G. Brown. pp. 141. Houghton, Mifflin & Co. 65 cents and 50 cents net.

In the same series. No public man was more prominent in his day than the subject of this sketch, but with the outbreak of the Civil War his meteoric career came to a sudden close. Today it is hard to recall what it was which gave him fame and popularity. What consigned him to oblivion is easier to understand—it was the lack of moral purpose. Himself and his party were with him paramount issues. Like Harry of the Wynd, he "fought for his own hand," and as the result takes his place with other dead issues, while Lincoln, his great rival, lives on and grows more famous with the years.

LITERARY STUDIES AND HELPS

Shakespeare Studies. *Macbeth*, by Charlotte Porter and Helen A. Clarke. pp. 144. Am. Book Co. 56 cents.

The editors of this series have come to be authorities, and the present manual is as careful and thorough as its predecessors in other fields, introducing the student to the sources from which Shakespeare drew, and aiming to stir that original thought and work which, in the press of books about books, we are in some danger of overlooking.

What Is Shakespeare? An Introduction to the Great Plays, by L. A. Sherman. pp. 414. Macmillan Co. \$1.50.

From the multitude of introductions to Shakespeare, it would seem that his acquaintance is a difficult one to make. Certainly for that purpose nothing can be better than the present volume. The introductory chapter, *What Is Shakespeare*, is delightfully written, and answers comprehensively the author's own question. An admirable analysis of several plays is given, and Professor Sherman adds a series of carefully prepared "outline questions," valuable to Shakespeare clubs and to the average college student.

Shakespeare's Tragedy of Julius Caesar, edited by Raymond M. Alden, Ph. D. pp. 212. Benjamin H. Sanborn & Co. 25 cents.

One of the Cambridge Literature Series. The introduction contains a biography of Shakespeare, a Table of the Plays, a chapter on the Drama of Shakespeare's Time and one analyzing the text.

The Language and Metre of Chaucer, set forth by Bernhard Ten Brink, revised by Friedrich Kluge and translated by M. Bentinck Smith. pp. 280. Macmillan Co., Ltd. \$1.50.

This volume represents many years of study by eminent linguists. Bernhard Ten Brink was a Dutchman who attained a mastery of German, was professor of English in the University of Strassburg from 1873 to 1892, and was an enthusiastic student of Chaucer. The three divisions of this book are on Phonology, Accidence and the Structure of Verse and Stanza.

FOR YOUNG PEOPLE

The Gospel Story of Jesus Christ, by Ida W. Hutchison. pp. 142. E. P. Dutton & Co. \$1.50. Just what we have long been looking for—the life of Jesus told with utmost simplicity in the very words of the authorized version, omitting all passages puzzling to little children. Those who agree with us that the Scriptural language is infinitely more simple, direct and beautiful than any adulterated and explanatory narrative will welcome it gladly. The print is large, the artistic colored binding and illustrations pleasing to a child. An ideal gift book.

Among the Night People, by Clara D. Pierson. pp. 221. E. P. Dutton & Co. \$1.00.

Mrs. Pierson is well known to our younger readers, for some of these animal stories appeared first in our columns. Raccoons, fireflies, mosquitoes are some of the "night people" whose story she tells so entertainingly. They are given the human personality which appeals to children. Even their

elders will exclaim with pleasure over the illustrations by F. C. Gordon.

Saints of Italy, Legends Retold by Ella Noyes. pp. 161. E. P. Dutton & Co. \$1.50.

Stories from the lives of Saints Martino and Niccolo, and many other pious men, rendered in simple language and illustrated with drawings from Fra Angelico, Lorenzetti, Simone Martini, etc. A capital aid in familiarizing children with the legends pictured by the

old artists. The frontispiece, from Fra Angelico, is in colors.

Stories of Country Life, by Sarah P. Bradish. pp. 170. Am. Book Co. 40 cents.

Nearly fifty short and simply told stories about farm animals, common birds, about planting, harvesting, caring for crops, the uses of coal, iron, etc. A good deal of information is pleasantly imparted, and the pictures are varied and good.

Bits from New Books

Tolerance

It is this projection of the controlling center of the religious consciousness of our civilization out of the present, expressing itself in a principle of tolerance held in the last resort as a religious principle, and therefore itself becoming iron at the point at which its own principle of tolerance is threatened, that we have the most remarkable, as it is the most characteristic, result of the evolutionary process in our Western world.—*Benjamin Kidd, in Principles of Western Civilization.*

Piano and Violin

Some one asked him whether he did not prefer the piano to the violin.

"Non," he answered, very decidedly, "dat piano, he valree smart; he got plentee word lak' de leetle yellow bird in de cage—'ow you call heem?—de cannarie. He spik' moch. Bot dat violon, he spik' more deep, to de heart, lak' de rossignol. He mak' me feel more glad, more sorree—dat fo' w'at Ah lak' heem de bes'!"—*From The Ruling Passion, by Henry van Dyke.*

Too Much Child Study

The science of child-study may be fascinating and interesting to ourselves, but in no way helpful to the children. When bitten with the craze of child-analysis, it is ourselves we want to analyze, not the children. In us, because of our association with them, lies the motive power.—*From Mind of a Child, by Ennis Richmond.*

Two Sleepless Dogs

Two persons watch the border with sleepless eyes. One is a Chinaman and the other a lama. The lama guards his monopoly in religion, and the Chinaman his monopoly in trade.—*From Adventures in Tibet, by William Carey.*

Requirements for a Hypocrite

Hypocrites are not common. It requires a high degree of abstinence and self-denial to make a first-class hypocrite. Most of us want to utter the thing that is in our minds and not go through the world playing a part for which we do not care. Momentary pretenses we all slip into, but in the long run hypocrisy demands too much constraint and too much skill.—*From the Field of Ethics, by Professor Palmer.*

The Prodigality of Youth

He resigned himself, with the remark that it was a pity old age had no savings bank for the sleep that youth squandered.—*From The Valley of Decision, by Edith Wharton.*

Happiness and Grief

"Who shall say what is pain and what happiness?" he asked. "The door to happiness is so narrow we bruise ourselves in crushing in. The door to grief is so wide we never see that other people are going through it with us."—*From Michael Ross, Minister, by Annie E. Holdsworth.*

The Penalty of Success

Whatever you may hold most desirable, most worthy of effort, you must remember that advancement and success always and necessarily mean increased responsibility. This is the unfailing result of every upward step which you take. There is no escape from this. No matter what may be the form of your ambition or of your activity, all growth simply means heavier burdens to be carried.—*From The College Student and His Problems, by J. H. Canfield.*

The Deepest Tragedy

In her silent way she was living deepest tragedy—the tragedy of indifference.—*From Spindle and Plough, by Mrs. Henry Dudeney.*

Secure from Robbery

The local people are mild, but very snaky in their ways. . . . A smart visiting card was handed me after my frugal repast, but as I did not feel at all like "receiving" I sent word to "call again" or "to stay the chariot" (i. e., not at home). The boy came in holding the card once more, with the surprising statement that the "head thief" wished to see me. The writer . . . promptly explained to me what a respectable man the head thief was. For the consideration of one dollar a month's subscription my predecessor had always been exempt from robbery, and on the whole the writer thought I had better close with the man at once. . . . And so it was. For one Mexican dollar a month I was guaranteed immunity, and, as I intended to travel about for months at a time, I was not sorry to obtain this security for my property.—*From John Chinaman, by E. H. Parker.*

Diseased Religion

There is no religion which is entirely without its pathological side and its abnormal manifestations. There are religious communities and religious sects, which, whatever else their merits be, the psychologist cannot view in any other light but as diseased manifestations of the religious spirit.—*From The Study of Religion, by Morris Jastrow.*

A New Characterization of Lincoln

In Lincoln, as never before in any other man, were high and low things mated, and awkwardness and ungainliness and uncouthness justified in their uses. At once coarser than his rival and infinitely more refined and gentle, he had mastered lessons which Douglas had never found the need of learning. He had thoroughness for the other's competence; insight into human nature, and a vast sympathy for the other's facile handling of men, a deep devotion to the right for the other's loyalty to party platforms. For Lincoln, indeed, is one of the few men eminent in politics whom we admit into the hidden places of our thought; and then, released from the coarse clay which prisoned him, we companion him forever with the gentle and heroic of older lands.—*From the Life of Stephen A. Douglas, by W. G. Brown.*

Vermont

Consulting State Editors: Rev. Messrs. C. H. Merrill, D. D., St. Johnsbury; Evan Thomas, Essex Junction; C. R. Seymour, Bennington; C. H. Smith, Pittsford

The Test of Prosperity The industrial interests of Vermont are making rapid forward strides. The granite and marble business is larger than ever before, new manufacturing enterprises are being established in many towns, and railroads are more prosperous than for several years. These things tend to the financial betterment of the whole state.

Religious workers are wondering if a corresponding quickening is to come to the churches. So far little is heard of spiritual aggressiveness, or new courage to meet the problems which are always with us. The salary of the average minister seems to decrease rather than increase, and benevolent offerings do not gain. The churches have stood the test of hard times nobly. Will prosperity overcome them?

Educational Progress

II. IN SECONDARY SCHOOLS

An institution of peculiar interest to Congregationalists is St. Johnsbury Academy, easily one of the leading preparatory schools in the country. Here Principal Comstock's five years of service have brought increasing prosperity to the institution and added honors to him as an able educator. Under his management the funds have been increased, the equipment enlarged, a business department added and an endowment fund of \$100,000 well started. Nearly \$40,000 have already been pledged, and as the matter of raising the balance is in the hands of the alumni its success is assured.

Our Baptist brethren deserve great credit for their brave and successful fight to keep Vermont Academy, at Saxtons River, from closing its doors. For several years the school has been burdened with a large debt, and as its friends and constituency include few, if any, men of large wealth the question of continued existence has become increasingly serious. Two or three years ago, however, an effort was begun to raise a fund to put the school on a satisfactory financial basis, and last fall the joyful announcement was made that \$75,000 had been pledged, which will not only remove the indebtedness, but also secure from Mr. J. D. Rockefeller \$15,000, to be added to the permanent funds. With a fine plant, including nine buildings, and an adequate financial basis, the institution is in a position to prosecute successfully the work of a preparatory school.

Another institution doing substantial work and engaged in a forward movement is the Burr and Burton Seminary at Manchester. Some time ago Mr. Henry J. Willing of Chicago offered to give \$5,000, conditioned upon the raising of \$45,000 by the trustees by July 1, 1902. The board accepted the offer, promptly subscribed \$9,000 and are now busily engaged in raising the remainder. The Ladies' Benevolent Society of the church recently contributed \$100, to be spent on the laboratories, now well equipped for work in physiology, botany, zoology, physics and chemistry. The most recent gift was from the class of 1881.

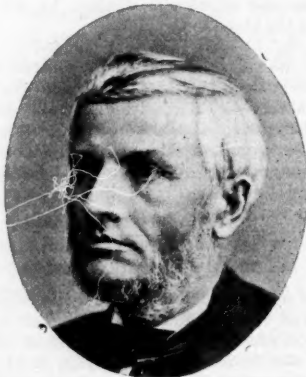
Another school to which the year has brought prosperity is the Conference Seminary at Montpelier. The new principal, Rev. W. R. Davenport, is proving well fitted for the place. He is a graduate of the seminary and of Boston University, has had an extended and successful experience in the pastorate in the state, and was called to his present position from the presiding eldership. The at-

tendance is larger than last year, the reinvested funds are yielding larger income, and a scholarship fund of \$1,000 has just been received, the beneficiaries to come from Brownsville, the native place of the donor. E. T.

A Long Pastorate at Cambridge

The recent ordination of Mr. Albert G. Mohr at Cambridge marked the opening of a promising pastorate and the close of another ministry of singular interest and worthy achievements. The retiring pastor, Rev. Edwin Wheelock, was ordained and installed pastor of this church of his native town just forty-six years before and, with but one brief interruption, remained in its service until advancing years compelled retirement from a work which had been a source of unflinching joy to the worker and blessing to the people.

That which gave inspiration and unity to a ministry so broad in its scope and so varied in its activities was devotion to duty and an



indefatigable and single-hearted zeal. The claims of his church were always placed first. He was in his pulpit fifty-two Sundays every year, unless providentially called away. And he honored his pulpit by always having something to say worth saying, and being prepared to say it with felicity and point. In the community he had stood as a man of noble moral aims, of broad religious sympathies and a clean-hearted lover of his fellowmen.

From early life he has been interested in educational matters. Immediately after his graduation from the University of Vermont, he was principal of an academy in Tennessee four years. He was for many years superintendent of schools in Cambridge and has been in frequent demand for educational addresses. He has also been active in the cause of temperance, has represented the town and county in the legislature, has served as chaplain of the Senate, and since 1866 has been chaplain of the Masonic body of Vermont.

One of his daughters, Miss Lucy Wheelock of Boston, has achieved a national, not to say international, reputation as a kindergarten educator. T.

The Story of the Figures

BY JOHN M. COMSTOCK, STATISTICAL SECRETARY

As the Vermont purveyor of church statistics finds in returns from other states signs of progress, or at least evidence that the retrogression of the past few years may have passed its culmination, he regrets that Vermont can contribute so little of encouragement this year by its story of figures, forwarded to the national secretary March 7.

There is a loss of 107 members—larger than

last year—and a total of 21,672. A gain of 192 absentees makes the loss in resident membership 299. This growth of the absentee list from 4,113 in 1896 to 4,965 in 1902 illustrates the constant drain made by cities upon the resources of the country church. Viewed in another light, it suggests the urgent need of constant oversight of removing members, that they may be speedily transferred to the working forces of other churches, and that those absent in spirit as well as in body may not be indefinitely continued on the roll. The accessions, 908, are fewer than since 1883, while removals, 983, are not far from the average. Thus the loss ought to be 67 instead of 107, and we have renewed evidence that Vermont clerks have not yet attained the ideal of accurate counting.

For five years there has been a steady loss in Sunday school membership, and the number this year, 18,522, is 693 less than last. The membership of young people's societies, 6,313, shows a loss of 628, and the decrease since 1896, when the reported membership was 8,951, is somewhat startling. The number of churches reporting such societies is five less than last year. The writer is not prepared to say, without deeper research, whether these last facts are due to a general apathy in religious work or have special causes.

But the picture is not without its lighter colors. Benevolent contributions, \$47,691, show a gratifying gain of \$3,245 over last year, which is shared by all our denominational causes except the Education Society. This is especially cheering in view of the steady decrease in benevolences in the last five annual reports. Home expenditures, also, \$208,364, are an increase from last year. A fact not easily accounted for is the increase in the number of families reported as in care of the churches. The present number, 17,312, is the largest since this column appeared in the report. If this indicates a growing acceptance of responsibility for families not closely connected with our churches, but naturally looking toward them for religious teaching and example, it is a hopeful sign.

The Minister as a Man of Affairs

An interesting illustration of the broad field of leadership open to the minister of today is furnished by a call which Rev. A. J. Lord of Hartford received a few days ago from a body of young men, Catholic and Protestant, soliciting his co-operation in securing land for an athletic field. The request was promptly granted, negotiations were opened, and the lease of a desirable field was soon secured. The young men were greatly delighted to find that their clerical friend had succeeded where they had failed, and had further secured by subscription a sufficient sum to put them in possession of grounds admirably adapted to their wants. An athletic association was at once formed, and the minister was made president. These young men are in evidence in the Sunday services and the pastor's Sunday school class.

This church, through the liberality of a member of the parish, is rejoicing in a renovated and beautified chapel, easily one of the most attractive and commodious to be found. The walls are graced with numerous pictures, including the Madonnas, Christ among the Doctors, and Michael Angelo's Moses. The good work was extended to the parsonage. At the recent rededication service Prof. J. W. Platner of Andover Seminary preached. E. J.

From Vermont to Maine

Rev. A. J. Cameron, who is about to go from Danby to Hiram and Brownfield, Me., to begin May 1, is a man who brings things to pass. He is a warm-hearted Scotchman, full of energy and fire. In four small Vermont pastorates he has

Continued on page 615.

In and Around Boston

Dr. Gordon's Two Decades of Service and Growth

Twenty years ago last Sunday, Rev. Geo. A. Gordon, then of Greenwich, Ct., preached his first sermon in the pulpit of the Old South Church, not as a pastor but as one whom the church might call to succeed Dr. Manning. He then preached from Deut. 33: 25, "Thy shoes shall be iron and brass; and as thy days, so shall thy strength be." Last Sunday he preached the same sermon, revised much but in essence the same; and impressively and tenderly dwelt upon the record of the twenty years with its proof for him and the people that Emergency Is Matched with Power; that character is the product of strife; that through adversity man rises to self-mastery; that man in all his various activities, physical, intellectual, moral, spiritual, is inspired as well as perplexed by the necessity of overcoming the lower by the higher, the law obtaining even in the relation of man to the future life, inasmuch as through the death of those whom we love our musings and our imaginings concerning the future are given wider scope and vaster significance. Dr. Gordon stated that less than fifty of those who heard him preach the sermon twenty years ago were present to hear him preach it anew. Thus do death and the mutations of life and the fluctuations of city population alter the structure of congregations. His references to the splendid service rendered to the church and to the cause of liberty of thought and expression within the church by many of the dead laymen of the Old South, his intimations that for him the prow of the ship was now headed toward the port of rest after a voyage by no means calm but always exhilarating and ennobling, profoundly moved the congregation.

New Features at Berkeley Temple

The first step in opening Miss Dyer's work as minister to young women has been the setting apart of a vestry room to be known as The Home Room. It is to have a homelike make-up, including an open fire, is to be open every evening with Miss Dyer as presiding genius, young women and their friends are to use it as they would a home sitting-room or parlor, and as far as possible the young people living in boarding houses about the Temple are to find here the freedom, comfort and good company of home. Stationery is at hand, and various other means are provided for passing a pleasant evening. At nine o'clock a simple evensong or brief devotions will be held as a homelike custom to be shared by any who so desire. All is informal and personal relations are relied on entirely for influencing those who use the room.

Mr. Knight is in the midst of a series of Sunday evening sermons on The City's Need of Christ, which has met with a large hearing. Such topics as Child Life, Wealth and Poverty, Labor, Intemperance, Church and Home, and Noble Lives are being presented. After the sermon stereopticon views photographed from Boston life illustrate points made in the preaching.

The Sunday school is much strengthened by the fact that Miss Annie S. Burpee, whose skill as a teacher of children has called her into general work, is to return to the principalship of the junior department.

A Church for Italians

For some time Rev. Enrico Rivoire has labored under the Massachusetts Home Missionary Society among the Italians of Plymouth and Boston. With the co-operation of Mrs. E. May, the work in this city has assumed proportions which warrant the organization of a Congregational church. On Sunday initial steps were taken in that direction by nearly fourscore Protestant Italians at 170 Hanover Street. The Home Missionary Soci-

ety gives it hearty indorsement. Next Sunday it is proposed to organize a Society of Christian Endeavor. "They of Italy salute thee," will have fresh meaning in this new enterprise.

Addresses by Specialists at Union Church

A series of vesper services has been arranged by Dr. Loomis, with addresses on Christianity and Modern Life, from various viewpoints, by these experts: The Student's, Mr. O. G. Frantz, president Harvard Y. M. C. A.; The Lawyer's, Hon. A. H. Wellman, professor in B. U. Law School; The Physician's, Dr. H. S. Pomeroy; The Legislator's, Hon. J. J. Meyers, Speaker Massachusetts House of Representatives; The Educator's, Dr. F. A. Hill, secretary State Board of Education; The Journalist's, Mr. E. H. Clement, editor *Transcript*; The Business Man's, Mr. H. M. Moore, president Congregational Club. These are to be held at four o'clock Sunday afternoons, April 20-June 1, as a substitute for the evening service.

A New Minister at Clarendon Street

Rev. J. A. Francis, who comes to the Clarendon Street Baptist Church, has long been one of the brightest of the younger Baptist pastors of New York, and has stood high because of splendid achievement under his leadership. He is a Canadian thoroughly Americanized. He came from a New Hampshire pastorate to a church on the upper West Side, well-to-do but not well equipped in matter of building. Everybody was satisfied and he was prosperous. Suddenly he left it for a downtown pastorate, where the problem of income was uncertain and the limits of work simply a pastor's physical endurance.

The Second Avenue Baptist Church had figured unfavorably in the newspapers, and its membership was dissipated. A hero was wanted, and Francis volunteered. The result proved that he knew himself and his abilities. So hard did he labor that he underwent typhoid fever and nervous exhaustion. But he saved the church, and it is now aggressive, united and large. Moreover, it is down town, and thereby the more creditable to his denomination. It seems that Halifax and other churches, besides Clarendon Street, wanted him.

For the Sailors

The spring meeting of the Woman's Seaman's Friend Society was held April 14, at Mount Vernon Church, Boston. Dr. Herriek's words of greeting and heartfelt prayer gave to all present a consciousness of the importance of the work of this society.

Rev. E. H. Rudd of Dedham, Mr. Madison Edwards of Vineyard Haven, and Miss Mary E. Frink of the Hanover Street Mission spoke effectively for the sailor and his needs. Earnest appeals were made for the raising of the comparatively small mortgage upon the Hanover Street property—\$10,000—during this, the seventy-fifth year of the work of the Boston Seaman's Friend Society. The raising of this sum is an undertaking to be cordially commended to the attention of all Congregationalists.

A Mountaineer's College

President C. C. Spence, of J. S. Green College, Georgia, spoke at the Monday meeting regarding the educational needs of the mountaineers. The address was a characterization of the honesty, hospitality and book-hunger of an uncared-for people. His illustrations were apt and conclusive and a deep interest was manifest in the topic and the speaker. The institution is under the direction of the A. M. A., which society was officially represented by Dr. E. Horr, who introduced President Spence. He is a type of the new Southern spirit.

Will Dr. Lorimer Return

Interest in the possibility of the return of Tremont Temple's former pastor has been greatly increased through the public announcement that the board of deacons had voted in favor of such a move. The statement that Dr. Lorimer is to accept a recall is however, premature and unauthorized. While doubtless many members would welcome such a step, this vote—a purely informal one—could not be considered as representative. The present fact is that the entire matter has been laid over until fall. Just what is Dr. Lorimer's own attitude is not divulged.

The Blooming Hyacinth Show

At no time of the year does the beautiful Public Garden justify more fully the pride of Bostonians than in the first spring days. While ten miles out from the city fields are brown and shrubs still only bare sticks, the bursting buds and growing flowers in the garden belie the statement that spring comes first to the country. After one has crossed the Common, past benches filled with old men drowsing in the warm sunshine, one may catch a glimpse of vivid color ahead, but until the bridge is reached one cannot realize what is in store.

The hyacinths, all in full blossom, have been planted in solid masses of color, and in the bright light the effect is almost dazzling. Brilliant beds of purple, white, yellow and pink are separated by the fresh green grass, that as yet knows nothing of summer's dust and heat. Coming close, one discovers that pink and white English daisies and bright pansies cover the earth in all the beds. The lawn is as fresh as if every blade had just been carefully washed, and tiny blue violets are scattered here and there. The gravel paths serve to set off the display, and even there it is not wholly somber, for there are dozens of babies bobbing about. A group around the fountain are jealously watching two little girls washing their dolls' clothes, and a small boy on a velocipede bears down at full speed upon frightened nurse maids, who shriek and try hurriedly to move out of the way, only to find the threatened danger stops a foot away from their obages.

Following a by-path, one finds a rockery covered with English daisies and spice bushes full of tufts of yellow blossoms. Altogether, it would be well worth the while for every woman who comes in from the country to snatch a few moments from her round of shopping to see one of the most beautiful flower shows in the world.

A New Supervisor of Schools

The school board of Boston has a minority in it who are chronic disturbers of the peace, but they are considerably less in numbers than before the last city election. They gave a good deal of trouble to Miss Sarah L. Arnold, who was an excellent supervisor. Since her resignation to take a position in the new Simmons College, the office has been vacant with many candidates. The committee has now chosen Miss E. E. Carlisle for this position. She is at the head of the department of pedagogy in Wellesley College, to which position she came in 1898 after valuable service as a teacher and as supervisor of primary schools in New Haven, Ct. Nine of the twenty-four members of the school committee did not vote for her, six of the nine voting for another candidate. But it is encouraging to find that a good majority was in favor of selecting for so responsible an office a person admirably qualified to fill it.

The New England Conservatory of Music is to have in its new building an organ costing \$12,000, given by Mr. E. D. Jordan of Boston.

In and Around Chicago

A Summer Campaign

After careful consideration the ministers of the leading denominations of the city voted at a united meeting Monday morning April 14, to hire a superintendent, secure tents and chairs, and inaugurate a gospel campaign for the summer in the needy and non-churchgoing sections of the city. It is estimated that the cost of a single tent accommodating about 1,000 people will be about \$500 a month. There ought to be at least ten of these tents. Twenty would be better. The campaign, if at all successful, should extend through the summer months. There is a good deal of enthusiasm in the movement, and a strong faith that this campaign may do something toward determining the methods by which people may be led to listen to the gospel in the heated season.

Dr. Pearsons at Fourscore

April 14, Dr. Pearsons passed his eighty-second birthday. He celebrated it by visiting his office as usual, going home to Hinsdale for dinner, taking a nap after dinner, and then looking after his chickens and his garden and having his regular afternoon ride. In reply to numerous congratulations of friends who went to his office and to his home, he said that he hoped to live many years and to continue the work in which he is now engaged. Letters and telegrams by the score were sent him. A few college presidents ventured to call hoping that in some way their institutions would be benefited. But Dr. Pearsons is not now making any gifts. He has promised \$600,000 to twelve colleges and seminaries which have till Jan. 1, 1903, to comply with his conditions. At that time he wants to meet these pledges and be out of debt. It does one good to see Dr. Pearsons. He is so happy over the results of his gifts. Undoubtedly the method he is following in the permanent investment of his fortune has added years to his life. He has made this investment, although not himself a member of a church, in order to extend Christianity. He is a Puritan in his faith and clings with the utmost tenacity to the simple evangelical statements of the New Testament.

Value of His Work Shown by Comparison

Dr. Pearsons has always believed in the small college. He has taken special pride in six of the colleges west of the Mississippi—Drury, Yankton, Pacific, Pomona, Whitman and Colorado. This is the record they have sent him of their work. It gives the number of teachers and students and the cost of running the college, though in one or two instances repairs and some extra expenses are included in the sum total.

Drury, 14 teachers, 400 students, cost for a year \$24,500; Yankton, 10 teachers, 287 students, cost for a year \$14,000; Pacific, 14 teachers, 209 students, cost for a year \$10,500; Pomona, 14 teachers, 200 students, cost for a year \$31,000 (this includes extras); Whitman, 13 teachers, 293 students, cost for a year \$22,500; Colorado, 36 teachers, 500 students, cost for a year \$47,000. That is, 101 teachers instruct in the regular college courses 1,886 students, at a cost each year of \$149,500.

A comparison with the cost in two state universities and in the University of Chicago, even if the greater expense of a larger number of departments be considered, is not to the disadvantage of the smaller institution:

Madison, Wis., including summer school, 2,793 students in 1899-1900, cost to state \$400,000; Champaign, Ill., 2,950 students, about \$400,000; University of Chicago about 3,000 students, not less than \$750,000.

That is, 8,248 students in the three universities, rather more than four times as many as in six colleges, are taught at an expense of \$1,550,000 or more than ten times the cost of instruction in the smaller college. Of course no reference can here be made to the difference in the number of departments, or the cost of experiment stations, or of labora-

tories, only to the mere matter of training. In this, not a few competent judges believe the training in the regular college course given by the small college is quite the equal of that in the University of Chicago. At any rate, Dr. Pearsons has good reason to be satisfied with the use he has made of his money, and the friends of the small college ought to be grateful to him for what he has given and for the showing which these colleges are making. Certainly they have proved their right to live and to larger endowments than they now have.

Preaching at the University of Chicago

Dr. A. H. Bradford of Montclair, N. J., is serving as pastor this month. He is popular with the students and adapts himself with ease to the duties of the position here. Dr. E. E. Hale is expected to fill this place in the near future.

Chicago, April 19.

FRANKLIN.

Detroit's New House of Worship

Fort Street Church has been celebrating the attainment of her majority by dedicating a fine house of worship, free of debt. The church was organized twenty-one years ago, as a branch of First Church, with a membership of twenty-five. For several years it occupied temporary quarters, until able to secure its present choice site in the heart of a compact and thrifty artisan population. Failing, however, to receive the support expected, the church, after some months, was compelled to release the lot; but at this juncture, Dr. W. H. Davis, then minister of First Church, assumed personal responsibility for the lot, and carried it until the church was able to take it off his hands and build thereon a commodious brick chapel. The dedication occurred April 6, the eighth anniversary of the date upon which the church voted to arise and build.

The building is of brick, Romanesque in style, and is surmounted with a finely-proportioned central dome, that floods all parts of the structure with equal light. The building is provided with parlors, dining-room, kitchen and all modern conveniences. The auditorium will seat 600. The building cost \$22,000, of which the Detroit Congregational Union paid \$5,000, and the manufacturing establishments in the neighborhood between \$1,000 and \$2,000. At the dedication, instead of the usual debt raising, a hearty thank offering was presented. Dr. Boynton, minister of First Church, and Prof. A. H. Currier of Oberlin preached characteristic sermons in the

afternoon. The audience-room was crowded and people stood in the aisles throughout the service. Thirty-three members were admitted, twenty-six on confession. The dedication exercises overflowed into the following week. Rev. J. F. Berry is the minister. During his four years' pastorate the membership has grown from 204 to 290.

A Group of State Meetings

Eastern Washington and Northern Idaho

This association met April 1-3 in the beautiful house of worship recently dedicated at Ritzville, Wn., F. E. Whitham, pastor. The body includes the territory east of the Cascade Mountains and the famous Cœur d'Alene mining regions, having on its roll fifty-two churches and thirty-six ministers. Rev. Austin Rice was moderator.

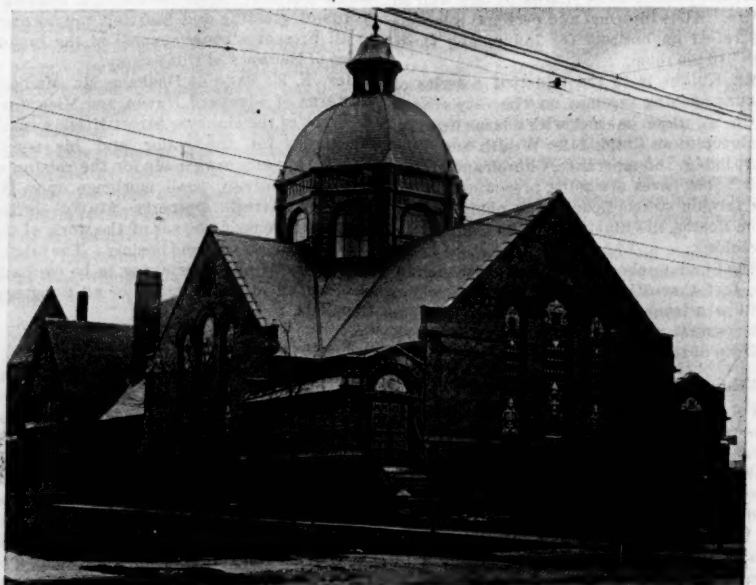
The general subject was The Church. Special emphasis was placed upon its business administration. An effort will be made to increase benevolent contributions and this association memorialized the General Association to set \$10,000 as the standard for next year, the amounts to be divided among the various societies by an arrangement similar to the Capen plan.

The more careful training of lay workers and licentiate preachers was discussed and the effort of Pacific Seminary to instruct through correspondence those unable to obtain a regular course was heartily indorsed. Fewer places than usual are without a pastor, and at least two churches, Pullman and Plymouth of Spokane, have come to self support.

The annual sermon was preached by Rev. C. R. Gale of Spokane. Interesting subjects discussed were: The Church a Family, by Rev. Austin Rice; Requirements for Church Membership, Rev. F. A. Brown; A Robust Spiritual Life, Dr. S. R. Wallace; The Church and the Boy, Rev. J. A. Henry.

New Mexico Association

This body held its annual meeting at Albuquerque, March 28-30. Rev. D. M. Sloan of Gallup was moderator. While the gathering was not large, it was remarkable in that every pastor and every one of the twelve missionary teachers was present; also, on account of distances traveled and efforts made to attend. The pastor at White Oaks traveled several hundred miles by train and ten by stage.



Fort Street Church, Detroit, Mich.

Two lady teachers drove unattended twenty-five miles through an uninhabited country to take the train, and two others drove sixty-five miles to reach the meeting. Rev. J. H. Heald, general missionary to the Mexicans, accompanied by two of his sons, drove 105 miles, and, owing to misdirection, spent a night on the desert, their horses being nearly twenty-four hours without water.

Under these circumstances, it may be sufficient to say that the association was well worth attending. There was not a dull paper or address during its sessions. A strong missionary flavor pervaded the meetings. Reports from the churches and schools were of thrilling interest. Our American churches in Albuquerque, White Oaks and Gallup are led by exceptionally able and earnest men, Rev. Messrs. Marsh, Miller and Sloan, and are advancing steadily under their leadership. The Mexican work, too, is making headway. Notwithstanding unusually strong priestly opposition, our schools are fuller than ever before. Our workers await eagerly the word from the Home Missionary and Education Societies for a forward movement that shall enable them to take full possession of the field, 100 miles square, in which we are working. The presence and words of our superintendent, Dr. J. D. Kingsbury, added greatly to the interest and value of the meetings. Indeed, he is proving a tower of strength for our work in this territory and wherever he is called to labor.

J. H. H.

Spring Gathering of Alabama Congregationalists

This meeting at Anniston, March 28-April 1, brought together the Sunday School Association, the Woman's Missionary Union and the association which includes the colored churches in the state. It is spring vacation at Talladega College and faculty and students attend the association in good numbers and form a helpful contingent. Rev. Spencer Snell of Talladega, the efficient moderator, was re-chosen for the coming year.

The impressive associational sermon was preached by Rev. A. T. Clarke of Marion, on Pressing Toward the Mark. Other sermons were by Rev. F. G. Ragland on The Christ Life and View Point, and by Rev. B. A. Imes on The Exalted Righteousness of Christ.

Reports from the churches indicate a hopeful activity as well as serious realization of the mission of our churches. In many cases their character and usefulness are frankly admitted, but their environment renders growth slow.

The Need of Christian Education in Race Development, presented by Rev. A. T. Clarke, and The Polity and Mission of Congregational Churches, by Dr. S. W. Howland of Talladega College, Necessity of Studious Habits Among Pastors, by Rev. W. E. Hutchinson, Talladega, were stirring and helpful addresses. A symposium on Talladega College and Higher Christian Education was led by Prof. E. C. Silsby, who was followed by other instructors and a good number of students themselves the product of that school. Many pastors present were graduates of this college and seminary. Rev. G. W. Moore closed the program with an interesting review of the work of the A. M. A.

B. A. I.

Ministerial Methods

On Sunday evenings the conscientious church member feels drawn in opposite directions, toward his church home and to his own fireside. Even doctors of divinity disagree as to his field of duty at this time, some holding, with Dr. Albright, that the church cannot fulfill its mission without the evening service and that the church member's place is there; others claiming, with Dr. Bradford, whose second service is in the afternoon, that

Sunday evening should be reserved for the home. Dr. C. S. Macfarland of Maplewood, Mass., and Rev. J. L. Sewall of St. Albans, Vt., almost simultaneously conceived plans which cut the Gordian knot. Though not identical, they serve a like purpose. The plan is practically this:

A day or two in advance, the pastor sends a note or postal to a certain house mother, stating that, if agreeable, he would like to spend the next Sunday evening in her home, and hopes to meet every member of the household. After the evening service, which closes at eight o'clock, he accompanies the family home. A simple lunch—crackers and milk or sandwiches and chocolate—is passed around, and the rest of the evening is spent socially. The minister gets a taste of the family *esprit de corps*, an insight into the daily life of each member and an opportunity to enlist sympathy in church work. The families of the church are thus visited in turn.

The four ministers of Reading, Mass., led by Rev. F. S. Hunnewell, have issued in the local press a brief pronouncement as to funeral customs. They state their entire willingness to officiate on such occasions without charge, though persons without church connection desiring to make return for such service are free to do so. The pastors suggest, however, the desirability of consulting the minister before fixing the hour of service, and especially urge that, when possible, some day shall be chosen other than Sunday, which is already filled with duties so taxing as to render it impossible to do full justice to all.

Rev. Alexander Lewis of Pilgrim Church, Worcester, Mass.—and he is by no means alone in this custom—prints on his church calendar names of streets on which he is to make calls during the next week.

Rev. E. B. Allen of Toledo circulates a little card called the Question Box, on which he asks attendants to write inquiries as to the spiritual life, Christian obligations or Bible

interpretations. The request is accompanied by the warning, "But foolish and unlearned questions avoid, knowing that they do gender strife." The card is printed in Columbian colors, is folded once and bears a mammoth interrogation point on the projecting margin of the lower leaf. When filled out, it is to be handed to the minister or placed with the offering.

The church in White City, Kan., has had a succession of double-header preachers. A resident ex-pastor is making a good living as house painter and paper hanger. Another former minister practiced medicine successfully in connection with his pastorate. The present incumbent—a graduated optician—has practiced for the past two years, which has greatly enriched the pastor's larder. All these men are nearer sixty than fifty years. Without these help-yourself pastors the church could not have continued its work.

Mr. Franklin Baker, recently of Chicago Seminary, who since last summer has been serving the church in the railroad community of Norfolk Junction, Neb., rents a building near the railroad division house. In its rear rooms the trainmen sleep. One is occupied by the minister and a fireman. The two front rooms, connected by an archway, contain Mr. Baker's desk, those of his books not in circulation, a table furnished with current literature, games, a couch and other furniture. On the walls hang reproductions of famous masterpieces. These rooms are always kept warm and bright and here every railroad man is sure of a welcome whenever his train comes in. One evening a week Mr. Baker devotes to lectures on European travel; three to the training of a large chorus which has just given the cantata of Ruth; a fifth to a class in Bible study. The weekly prayer meeting, with an attendance of more than fifty, is a center of interest, and forty-eight persons have entered the church since June, doubling the resident membership.

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Cleveland's Baking Powder is never sampled, sold by schemes or lotteries, gifts or giving salesmen gold watches or commissions. The housewife gets in the purest and best of baking powders the whole value of the money she pays for it.

If you value good, pure food, let your baking powder be "Cleveland's."

The Business Outlook

Retail distribution of merchandise has been materially improved by favorable weather conditions, which in turn has stimulated the jobbing demand and resulted in urgent calls on manufacturers for prompt shipment of goods. The entire trade situation is in excellent shape. Labor troubles are disappearing, collections throughout the country are reported good, and planting of this season's crops has made good progress. Great activity is noted in building, operations in this line being on a large scale. As a natural consequence, iron and steel, hardware, lumber and building materials generally are very active and quoted at firm prices. Raw cotton scored another substantial advance, last week, with a greatly increased inquiry for export. Cotton goods, however, have not as yet followed the raw material. Woolen goods are in less urgent request, especially in dress goods. Boot and shoe factories are fairly well employed, but last week's shipments again showed a decrease. Grain and meats have ruled higher and are firm at the advance.

Railroad earnings for April showed comfortable increases compared either with last year or 1900. The money market is not soft, neither is it tight. To the right borrowers, loaning rates are comfortable, with the chances favoring further ease as the spring advances. The New York stock market has ruled strong and active. In fact, quite a bull speculation is in progress, with the outlook for a continuance of the same for a month to come. In Boston, outside of a few specialties, the security market is dull, copper stocks especially being neglected.

In the recent notice of Prince Henry's visit to Nashville and his delight in hearing the Jubilee Club of Fisk University, Mrs. Ella Sheppard Moore was mentioned as the only living member of the company of original Jubilee Singers from Fisk University. This was a mistake. Of the nine persons composing that first company of Jubilee Singers in 1871, six are living, and of the thirty who were connected with the company from 1871-82, twenty-two are living and are in active Christian service.

Marriages

The charge for marriage notices is twenty-five cents.

DOANE-BARTLETT—In La Porte, Texas, March 30, by Rev. W. T. Hall, Adelbert Franklin Doane, Jr., formerly of Chelsea, Mass., and Mary, daughter of E. W. Bartlett of Guilford, Ct.

Deaths

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

HILLIS—In Woodbine, Io., April 20, Mrs. Margaret E. Hillis, mother of Dr. N. D. Hillis of Brooklyn, N. Y.
PORTER—In New Haven, Ct., April 13, after four years of invalidism, Rebecca Taylor, daughter of the late Noah Porter, president of Yale.

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Out-of-Tone Conditions Common in the Spring

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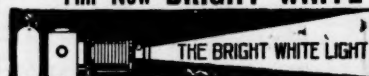
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Vermont

[Continued from page 610.]

achieved notable results. At Guildhall, as a lay worker, in a year he brought the resident membership up from thirty to seventy-one. In three-year pastorates at Albany and Jamaica the membership of each church was more than doubled. At Danby the work has been strengthened, and a commodious parsonage has been built and paid for. Mr. Cameron's removal will be a distinct loss to the ministerial force of the state. C. H. S.

Congregational Club Meeting

The Western Vermont Club held its spring meeting in College Street Church, Burlington, Apr. 15. There was a discussion of Defects in Public Institutions and their remedies, opened by C. P. Harris of Rutland, and an address on The Little White Church at the Crossroads, by Dr. Willard Scott of Worcester, Mass. The club voted to contribute \$50 from its treasury toward the fund for the John Robinson Memorial Church at Gainsborough, Eug. S.

Record of the Week

Calls

ALLISON, ALEX. L., Brimley, Mich., to Rapid River. Accepts.
 BACHELER, GILBERT H., W. Newfield, Me., to remain a fourth year. Accepts.
 BARNES, ALICE S., to Columbus, Mont. Accepts, and is at work.
 BASSETT, James, Presb., to Wading River, N. Y. Accepts.
 BLOOM, KARL J., Wesley, Io., to Flensburg, Minn. Declines.
 BRINTNALL, WALTER A., lately of Little Rock, Io., to Ogden. Accepts.
 BROWN, CHAS., Bapt., to New Village, N. Y. Accepts.
 COOPER, SAM'L B., Boylston, Mass., to First Ch., N. Brookfield. Accepts.
 DODGE, GEORGE S., Worcester, Mass., not called to Sutton.
 DOYLE, AMOS A., lately of Colville, Wn., to Lemon Grove, Spring Valley and La Mesa, Cal. Accepts, and is at work.
 DREW, FRANK L., First Ch., Tempe, Ariz., to remain another year.
 EVANS, THOS., Brewster, Neb., adds Dunning to his field.
 FAY, AMASA C., Glisum, N. H., to Braintree, Mass. Accepts.
 HARDY, WM. P., Vernondale Ch., Los Angeles, Cal., to Eagle Rock and La Cañada. Accepts.
 HAWKINS, CHAUNCEY, Danvers, Mass., to Spencer. Accepts.
 HAWLEY, JOHN A., W. Avon, Ct., to Shelburne Falls, Mass. Accepts.
 HERRMANCE, EDGAR L., Yale Sem., to Mankato, Minn.
 HIGGINS, ROBERT M., Grand Rapids, Mich., to Steubenville, O. Accepts.
 ISAACS, WILLIAM, to remain another year on the Brunswick-Willowdale field, Neb.
 KELSEY, WM., Parker, Okl., to Independence. Accepts.
 KIRKWOOD, J., Marne, Io., to Silver Creek and Keok. Accepts.
 LADD, HENRY M., Collinwood, O., to Union Ch., Cleveland, for one year. Accepts.
 NORRIS, JOHN W., Sidney, N. Y., to Barre, Mass. Accepts.
 PENWARDEN, B. H., to Phippsburg, Me., for another year.
 REED, LEWIS T., Cummington, Mass., to Canandaigua, N. Y.
 SATHER, BERNARD B., to Scandinavian Ch., Winona, Minn., united with Rushford, Wis. Accepts.
 SEYMOUR, EDWARD P., Wendell, Mass., to Curtisville.
 SNYDER, HENRY S., Weymouth, Mass., to Gilbertville, Mass. Accepts.
 STOKES, W. T., Brooklyn, N. Y., to Mt. Sinai.
 VAN SLYKE, OAKLEY E., East Dennis, Mass., to Hingham. Accepts.
 WATT, RICHARD A., Clearwater, Minn., to Aurelia, Io.
 WHITNEY, JOEL F., Spring Valley, N. Y., to Royalton, Vt. Accepts.
 WOOD, FRED C., Gaylord, Mich., to Alba. Accepts.
 YAGER, GRANVILLE, Braintree, Mass., to Rindge, N. H., for one year. Accepts.

Ordinations and Installations

ELLIS, J. LINCOLN, o. Willow Spring, Mo., April 9. Sermon, Rev. J. B. Toomay; other parts, Rev. Messrs. J. P. O'Brien, John Brereton, J. W. Eldred, H. P. Douglass.

Resignations

ADAMS, SILAS, N. Westbrook, Me., after eight years' service.
 BAINES-GRIFFITHS, DAVID, Pilgrim Ch., Kansas City, Kan.
 BECKER, JAS. A., Spearfish, S. D.

BRAY, HENRY E., Stoughton, Mass.
 CHAMBERLAIN, H. W., Columbia City, Wn., to take effect June 1.
 CHAMBERLIN, JAS. A., Torrington Center, Ct. He will receive a year's salary in advance.

EARL, THEOPHILUS R., Second Ch., San Diego, Cal., after eight years' service.
 ELLIS, JOHN T., Gann Valley, S. D.
 FARNWORTH, ARTHUR, National City and Lemon Grove, Cal.

FOSTER, FRANK H., professorship of systematic theology in Pacific Sem., which he has held for ten years.

FOX, JOHN, Onelda, Ill.
 ISAACSON, REV. MR., Swedish Ch., St. Louis, Mo.
 JAQUITH, CHAS. A., E. and N. Woodstock, Ct.
 JOSEPHSON, HANS F., Scandinavian Ch., Winona, Minn., to enter general missionary work.

MCADDEN, ROBERT A., Central Ch., Chelsea, Mass.

PINKERTON, WM. B., Newell, Io., to take effect about June 1.

STEELE, JOSEPH, Jr., Berwick, Io., to give his whole time to Ankeny.

STORM, JULIUS E., Hyannis, Neb.

WEBBER, EDWIN E., Worthing, S. D.

WHITE, JOSEPH P., S. Killingly, Ct., removing to Pennsylvania.

WILCOX, FRANK G., Green Mountain, Io.

Churches Organized and Recognized

BROOKS, ME., 15 April, 25 members.

FT. COBB, OKL., 15 members.

TROY, N. Y., rec. April 17.

Dismissions

ANGELL, ERNEST E., Barre, East, and Orange, Vt., March 5.

Personals

BROWN, CLARENCE T., First Ch., Salt Lake City, Utah, requests us to state that he has neither been called to the pastorate nor to the supply of First Ch., Kansas City, Mo.

JOHNSON, GEO. H., John St. Ch., Lowell, Mass., postpones for three months the severance of pastoral relations.

MERRELL, EDWARD H., ex-president of Ripon College, Wisconsin, is in Walla Walla, Wn., recovering from an illness.

OSBORNE, CYRUS A., Lake Geneva, Wis., has closed his supply at Brighton, Wn.

STERLING, EDWARD, completed, April 9, forty-five years' service as clerk of South Ch., Bridgeport, Ct. He declined re-election, and an appreciative tribute to his services was entered upon the records.

THURBER, EDWARD G., pastor of the American Church in Paris, has recently come to this country.

Debts Canceled

BRIDGEPORT, CT., South, Rev. W. H. Salmon, pastor, cleared, April 13, a floating debt of \$4,200, besides raising over \$4,000 for improvements.

MADISON, ME.—At the annual roll-call the pastor burned the canceled mortgages on church and parsonage, amounting to \$4,500.

Dedications

GLENDON, WYO., *Horseshoe Union Ch.*, Rev. G. W. Crater, pastor, March 20, free of debt. Built without outside aid.

ST. PETERSBURG, FLA., Rev. J. P. Hoyt, pastor, new ten-room parsonage, Apr. 1. Also, house of worship repaired and membership trebled within a year.

Meetings and Events to Come

BOSTON MINISTERS' MEETING, Pilgrim Hall, April 28, 10.30 A. M. Subject, Changed Appearances in Christianity; speaker, Rev. Frank Russell, D. D.

PROVIDENCE MINISTERS' MEETING, April 28. Subject, The Minister, speaker, Rev. F. F. Emerson.

MINNEAPOLIS MINISTERS' UNION, Plymouth Ch., April 28, 10.30 A. M. Subject, Christ, the Revelation of God; speaker, Rev. Henry Holmes.

WOBURN CONFERENCE, Reading, Mass., April 29.

WOMAN'S HOME MISSIONARY ASSOCIATION, semi-annual meeting, Fitchburg, April 30, 11 A. M.

MIDDLESEX SOUTH ASSOCIATION, So. Frammingham, May 6.

HAMPDEN CONFERENCE, First Ch., Chicopee, Mass., May 7.

STATE MEETINGS

Additions or corrections should be promptly sent.

Florida,	Lake Helen,	April 29
New Hampshire,	Keene,	May 6-8
Kansas,	Manhattan,	May 9-12
Indiana,	Anderson,	May 13
Ohio,	Mansfield,	May 13-15
South Dakota,	Webster,	May 13-16
Illinois,	Rockford,	May 19
Iowa,	Des Moines,	May 20
Michigan,	St. Johns,	May 20
Massachusetts,	Plymouth,	May 20-22
New York,	Buffalo,	May 20-22
Pennsylvania,	Meadville,	May 20-22
Louisiana,	Lake Charles,	June 5
Vermont,	Springfield,	June 10-19
Connecticut,	New Britain,	Nov. 18

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IN the Spring a woman's fancy turns to thoughts of Summer garb. Turns to pretty, long-wearing, sensible garb. If she be a wise woman. In other words, turns to us. Summer Dresses and Skirts for ordinary or extraordinary wear, pretty as pretty can be, stylish, shapely, lasting, and at the very best prices for which the best materials can be made up in the best styles.

Our Catalogue illustrates:

New Suits, well-tailored, from Paris models, \$8 up.

Attractive Silk-Lined Costumes, lined throughout with taffeta, \$15 up.

New Skirts, \$4 up.

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Raglans, Rain-proof Suits, Skirts and Coats, Riding Habits, Etc.

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For Endeavorers

PRAYER MEETING

BY REV. H. A. BRIDGMAN

Topic, May 4-10. Prayer a Necessity.
Matt. 26: 36-46.

Suppose each person in a parlor company undertakes to write on paper what he or she considers to be the absolute necessities of life. There would be some amusing differences and some surprising resemblances in the lists. And when one thinks the matter through he is likely to come to the unexpected conclusion that after all, for the average person, only two or three things are absolutely necessary. We all must have some one to love and something to do. Silk hats, beautiful gowns, handsome equipages, delicate viands—we can get along without any or all of these. But we must have friends and we must have work. These were the two great necessities of Jesus' life. He could not possibly dispense with his friends or with his work. They were the two forces that brought his nature to its completion.

One more force explains Jesus Christ and that is equally important for our development, too. Prayer was the background and atmosphere of Christ's human years. He never could have done his work well or loved his friends wisely unless there had been those vigils on the mountain side, that wrestling in Gethsemane. There is no other alternative for us, either. The order of the universe is such that only he who comes into personal fellowship with God through prayer renders the fullest service of which he is capable and loves his own and the world wisely and beneficently.

This is not theory but fact. Look over the shining list of the men and women whom the world honors as its greatest moral and spiritual leaders. You will find that almost without exception they were men and women of prayer.

If we want to get results in our work and in our love, we must come into accord with the method by which this universe is ordered. Stop speculating about prayer, or, if you will, the existence of a God, but put yourself every day in a humble, reverent, receptive attitude. Talk out into space as if there were a God there, and as day follows night you will find hope and power stealing into your life. Availing yourself of the machinery at hand, it operates in your behalf as it has invariably in behalf of penitent, aspiring souls since the world began.

And there is something more to prayer than a reflex influence on mood and temper. It is our business to pray even when our only hope is, by that means, to change the current of our thought and feeling. But he who persists finds sooner or later a living, personal God. One who habituates himself to prayer, who

makes it as much a part of his daily routine as his meals or sleep or exercise, soon obtains precious token of God's interest and care. He does not say so much about them perhaps to others, but he learns to watch for the answers to his petitions and they come in the most surprising and delightful ways.

Yes, prayer is absolutely necessary if one is going to be a religious person at all. Is there a problem touching our spiritual growth and service which prayer cannot solve? In the beautiful words of Archbishop Trench:

We kneel, how weak, we rise, how full of power! Why, therefore, should we do ourselves this wrong, Or others—that we are not always strong; That we should ever weak or heartless be, That we are ever overborne with care, Anxious or troubled, when with us is prayer, And joy, and strength and courage, are with thee?

And from Robertson of Brighton let us take this solemn injunction: "Go not, my friend, into the dangerous world without it. . . . We may get experience, but we cannot get back the rich freshness and strength which were wrapped up in those moments."

Christian News from Everywhere

Mr. G. Campbell Morgan's itinerary for May is as follows: May 1-6, Dayton, O.; 13-24, Mt. Hermon, Mass.; 18 and 25, Tremont Temple, Boston; May 26, Commencement at Hartford Seminary.

At least half a dozen large C. E. conventions were held in Massachusetts Patriots Day. Strong programs and excellent attendance are reported.

There are to be three student summer conferences this year: at Asheville, N. C., June 14-22, Lake Geneva, Wis., June 20-29 and Northfield, Mass., June 27-July 6. Among other speakers at Asheville are Robert E. Speer and Dr. William F. McDowell. At the conference at Lake Geneva, Rev. Charles W. Gordon, "Ralph Connor," will speak on Home Missions.

Massachusetts seems to be the favorite foraging ground of the Protestant Episcopal bishops in search for fellow-prelates to serve as bishops in our insular possessions. Having taken from Boston "Father" Brent to be bishop of the Philippine diocese, they have elevated Rev. James H. Van Buren of Lynn to be bishop of Porto Rico. Early in 1901 Mr. Van Buren went to Porto Rico as a priest and has been superintending the Protestant Episcopal work ever since. He is a Yale Divinity School graduate.

An anti-profanity league, with Rev. Roland D. Sawyer, Hanson, Mass., as secretary, is endeavoring to arouse public conscience and sentiment on this matter of blasphemy, which, while it may be less common than formerly in polite circles of society, is still woefully prevalent in rural communities and in the slums of the cities. Mr. Sawyer in various ways is working through Sunday schools, Y. P. S. C. E. societies, day schools, etc., to bring individuals to the point where they pledge themselves to clean speech.

A European statesman of the Puritan type, a staunch Calvinist, has just died at Budapest. M. Koloman Tiska, the great Hungarian publicist, was born in 1830. From 1859, when he led the fight of the Protestants of the realm against interference with the autonomous rights of their congregations, down to the day when he resigned the premiership of Hungary in 1890, he was a leading figure in his native land, and one of the greatest Liberal leaders in European parliaments. He had received highest honors at the hands of his parliamentary colleagues and from the Emperor Francis Joseph. The Roman Catholic leaders deemed him rightly their ablest and most inveterate enemy. Plain living and high thinking characterized him throughout his life.



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A CHINA HEAD

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A lady writes from Shanghai, China, "In the summer of '98, Husband and I were traveling through Southern Europe and I was finally laid up in Rome with a slow fever. An American lady gave me some Postum Food Coffee which I began using at once. It was my sole breakfast and supper. In a short time the change in my physical condition was wonderful to see. I will never travel again without Postum.

When we arrived in Shanghai we were in an English community and found ourselves in the midst of the four o'clock tea custom. Before long we began to have sleepless nights and nervous days as a result of our endeavors to be amiable and conform to custom.

As soon as it could arrive from San Francisco we had a large supply of Postum Food Coffee and began its use at the four o'clock tea table. I cannot tell how popular the coffee table became for afternoon callers. In fact a number of the business men, as well as missionaries, use Postum now wholly in place of tea and the value of the change from coffee and tea cannot be estimated." Name given by Postum Co., Battle Creek, Mich.

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DRS. W. E. BROWN & SON, North Adams, Mass.

Dr. Rowland's Silver Anniversary

This was an event of more than usual interest in the religious life of Berkshire County. Dr. Rowland came of good old Puritan stock and is a graduate of Amherst College and of Andover Seminary, where Professors Phelps and Park helped to train him for the ministry. After a year's study in Germany he was settled in Bangor, Me. Ill health compelling resignation, he became professor of rhetoric and English literature at Beloit. He then accepted a call to Saratoga Springs, N. Y., whence he came to Lee, Mass.

The Lee church holds an honorable record in long pastorates, eighty-nine of its 122 years being covered by the labor of three clergymen. Dr. Rowland is now dean of our Congregational ministry in western Massachusetts, there being but one other pastorate of similar length in our four western counties. Not only has he succeeded in maintaining the best traditions and in performing a conspicuous service for church and town, but his influence has been felt all through this region in both conserving the faith of the fathers and in meeting new problems in the light of that faith.

The anniversary sermon was preached Apr. 6. Two days later a reception was tendered to Mrs. Rowland and himself, with addresses of felicitation and the reading of letters from many who honor his work. Among these was Dr. C. H. Parkhurst of New York, who gave the right hand of fellowship at Dr. Rowland's installation. All Berkshire hopes that many years longer this ministry will continue its beneficent work. R. C.

An Important Conference with Conclusions

The question of territory adjustment has been having careful consideration by the executive boards of the American Missionary Association and the Congregational Home Missionary Society in recent months, and these boards, together with the executive board of the Congregational Church Building Society, have had at the same time under consideration the question whether to combine the financial affairs of the three societies under the care and direction of a single treasurer would tend to economy and increased efficiency in administration.

As a result of these considerations the following conclusions, submitted by special committees, have been approved and adopted by the executive boards of the respective societies at their regular sessions this month.

DIVISION OF TERRITORY

The question of a division of territory in the several states in which the American Missionary Association and the Congregational Home Mis-

sionary Society do their work was freely discussed, and the views of the committee were finally very clearly set forth in the following paper, presented and adopted as the unanimous action of this committee:

The time has not arrived when it is feasible to make readjustment, geographically, of the fields of labor. But, recognizing the national nature and scope of both societies, and also the fact that the special work of the A. M. A. is in the South and the special work of the C. H. M. S. is in the West, the committee would recommend that, while the work remains for the time unchanged, whenever it seems best, in the interests of the general work, to transfer a church or churches from one society to the other, such transfer shall be made after mutual conference and vote of the executive committees.

If friction should arise in a field occupied by both societies, a committee of conference from the executive committees shall meet and adjust the difficulties.

These efforts shall have as their end the comity of the societies in their work and the fellowship and union in conference of Congregational churches which occupy the same territory.

TREASURERS

The committee, consisting of representatives of the Congregational Home Missionary Society, of the American Missionary Association and of the Congregational Church Building Society, to whom was referred the question of having but one treasurer for the three societies, have given the subject careful consideration and beg leave to report as follows:

If the chief duty of the treasurer of each society were simply to receive and disburse its funds, a single treasurer with several clerks might properly serve the societies, but the duties pertaining to the office are of a much broader and more complicated character.

Invested Funds: Each society has large invested funds which require constant care and frequent reinvestment. The American Missionary Association has over \$1,500,000 of endowment funds, including the Daniel Hand Fund, the income of which only can be used according to the terms of the deed of trust. This is a larger invested capital than is possessed by most banks outside of our large cities, and requires constant care and attention on the part of the treasurer.

Legacies: The Congregational Home Missionary Society had on its books, Jan. 1, 1902, 281 legacies in process of settlement, and the American Missionary Association about the same number. The Congregational Church Building Society has also a large number of legacies in process of settlement. Almost every legacy requires for its collection extensive correspondence and often personal visits by the treasurer to distant parts of the country.

Real Estate and Mortgages: The Church Building Society owns 2,615 mortgages on 2,317 churches and 298 parsonages, situated in every state and territory in the Union. A large part of the time of its treasurer is given to correspondence with these churches, to see that the property is kept insured and that the annual collections and payments are made to the society in accordance with the terms of the mortgages. There is also a large amount of correspondence conducted by the treasurer in connection with making the loans and placing these mortgages.

The American Missionary Association, in connection with its educational and church work, owns about \$1,000,000 of real estate located in 150 cities and towns, situated in sixteen states. This property must be kept constantly in repair; besides, one or more new buildings are nearly always in process of construction.

In the operation of each of these societies it is necessary that the treasurer shall be informed personally in regard to all its financial concerns, that he may advise with the secretaries, trustees and executive committees in all matters which may arise. To do this he must come in personal contact with his work in a way that a single treasurer, working through many assistants, could not do.

The compensation of each of these treasurers is very moderate considering the great responsibility that is placed upon them. To do the work equally well a single treasurer would require three skillful assistants, each of whom would need to receive a salary nearly equal to that of the present treasurer. We are therefore of the unanimous opinion that a change from the present method would not conduce to either economy or efficiency in the administration of these societies.

Never report what may hurt another, unless it be a greater hurt to conceal it.—Penn.

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